

THE EAST & WEST REVIEW

An Anglican Missionary Quarterly

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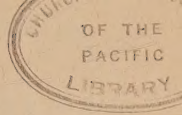
When peace comes. . .

The missionary societies must be prepared for increased demands in the post-war period. Many will look to S.P.C.K. for help. Among other activities the Society is especially concerned with the training of men and women as doctors for work in the mission field. Reserve funds must be available when demands are made. In the meantime the Society is responding to other calls . . . Grants of books are being made to Chaplains of H.M. Forces for men and women of the services. Parcels are sent to prisoners of war camps and grants of books are made to Chaplains who are prisoners of war, for instruction of their fellow prisoners.

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SOME ASPECTS OF CHRISTIAN WORK IN THE NETHERLANDS EAST INDIES

By C. D. BUENK*

INTRODUCTION

THE Netherlands East Indies consist of a large number of islands situated between the continents of Asia and Australia. Best known are Java, which is by no means the largest, but has a very dense population of over forty millions; Sumatra, Borneo, Celebes; and the smaller islands, Bangka, Billiton, Bali, and Timor.

The total surface of all the islands together is more than 733,000 square miles. The total population exceeds sixty millions. Of these, 1,430,000 are Protestant Christians, 340,000 Roman Catholics, and about 50,000,000 Moslems. The rest are pagans, most of whom live on a range of small islands or in the interior parts of the bigger ones.

For various reasons the work of christianizing the natives started at very different times in our Archipelago; for instance, in Amboina between 1605 and 1612, and in Posso (Central Celebes) exactly thirty years ago. Apart from that it should be borne in mind that it is much easier to work among the heathen than among the Moslems, and that the progress in the first case is therefore much greater and faster than in the second one.

These facts account for the impossibility of saying anything about the Christian work that is being done out there, which could be considered true for all parts of the Indies. What is true for Amboina may in many aspects not be true for Java, and what is true for Java should not be applied to the situation in the Bataklands.

EVANGELIZATION

All the foregoing should be thoroughly understood now that I am going to try to give you a general impression of the Christian work that is being done in the Netherlands East Indies.

Most important is, of course, the evangelization, for with the fulfilment of the supreme task of bringing the Gospel of Jesus Christ to the natives, all the work that is being done in the service of the Kingdom of our Lord must stand or fall.

Unhappily enough, there are—and always have been—a great many influences which cause a diversion of the full attention of the responsible workers from that very important work to other tasks. For the pure

* The Rev C. D. Buenk is a Chaplain to the Dutch Armed Forces.

evangelical work, the preaching goes always together with medical and educational work. As a result of this it sometimes happens that too much time is spent on matters of organization and administration. From my own experience I happen to know that it is often very difficult to obtain a satisfactory solution of this problem. However, in that situation I myself always derived a great deal of consolation from the words of the late Professor Rosessingh (Leiden University): "Even the organization of spiritual and religious affairs is of eternal value."

In the less developed areas, from a religious point of view, the preaching is principally done by European missionaries. But as soon as possible they usually assume the help of native teachers and preachers, as this is one of the ways of impressing on the natives the fact that the Christian faith should not be considered to be exclusively a European affair.

This is much more important than many people think, because as a rule all the natives have a tendency to mix up religion with culture and politics. This attitude again is quite understandable once we remember that those three things are one and not divisible among primitive peoples, because, if not theoretically then practically, religion in the primitive world is the cradle of culture and politics. (I think this explains the curious fact of the reappearance of secularization among the more westernized natives. If rightly understood, this phenomenon is by no means a compliment to our Western civilization!)

Whenever possible, the European missionaries step back to the position of advisers, always trying to impress on the native leaders the unique character of their spiritual task as leaders of the congregation and the Church.

In this way not less than seven indigenous churches, more or less independent, have been established in the various mission fields since 1930. The final purpose is, of course, the complete disappearance of these European advisers and the replacement of them by natives specially trained for the work at the Theological High School at Batavia. Their task it will be to guide their own people to that phase of spiritual life where the consideration of the Christian Faith as just a part of the much desired and often eagerly imitated Western civilization is abandoned, and where they understand that a pure and simple faith in the words and work of Jesus Christ is for them, too, the only means of liberation from their own particular sins, and the one and only way to salvation and spiritual freedom. How far and to what extent structural changes in the life of the various churches will be involved in this process remains to be seen. Undoubtedly they will come. Here is the crucial point where our own faith in the guidance of the Holy Spirit is tested. And I have the feeling that from time to time we need such a testing very much indeed, to prevent us from over-estimation of our own capacities and qualities.

EDUCATION

Second in place, but hardly second in importance, comes the educational work. Altogether there are 1,944 Christian schools in the Indies, employing 3,566 teachers. In addition there are 55 secondary schools

with 108 European teachers. How close a connexion and collaboration exists between the churches and the schools may easily be seen by the fact that more than 50 per cent. of the teachers are at the same time preachers and leaders of the congregations. Acting according to the well-known slogan: "Give me the youth and the future is mine!" the missionary societies and the churches have always tried to make the most of the educational work. Schools, youth movements, camps, debating clubs, etc., are among the means by which they try to acquire a strong spiritual influence upon the young and the very young. Besides providing for Bible instruction during school hours the main task of the teachers, especially outside school hours, is in giving the pupils a right idea of what it really means to be a Christian. The opening of boarding schools has proved to be of great value in reaching that goal.

This whole affair is a very intricate and delicate one, as any form of education tends to create an intellectual and spiritual gulf between the children and their parents. This makes the responsibility of the churches a heavy but honourable one. They have to look after the children and take care of their development and their general welfare in life much longer than they are supposed to do in Europe. We, here in Europe, are in many respects reaping the bitter fruits of an over-accentuation of the intellectual element in our educational work of the past few decades. And of course this element has to play a prominent part in the youth development in the world of to-day. Due attention is paid to that side of the work, but as much as possible is being done to lay as much stress on an all-round Christian personality in which the intellectual, psychological, and spiritual features are in tune with each other.

Here, as in the organization and administration of the churches proper, one has always to be on guard against nationalist native politicians who, under the guise of a real and honest interest in the Christian development of their own people, try to get seats on the various committees and boards of the churches. Their real intention is to stir up the slumbering but usually highly inflammable feelings of race hatred and of suspicion against the sincerity of the Government policy. At the same time, to be frank and honest, I must add that this behaviour is strongly influenced by the attitude of many European "diehards," who are at least as much responsible for those feelings of race hatred as the natives are themselves.

In this respect I think very much is to be expected from the declaration of our Majesty Queen Wilhelmina, which made it clear that our Government (when this war is over and the Indies are liberated) is going to steer a still straighter course to the haven of a real emancipation, although this emancipation will, of course, be limited by certain common interests of our Kingdom and the Indies. However, the idea of a Dutch Commonwealth, in which the four component parts of the Kingdom will have practically complete regional autonomy, seems to be no longer only the hobby of over-idealistic fanatics, but is now officially being held out as a clear-cut ideal, realizable within a reasonable time.

I suppose it is unnecessary to mention that this attitude is going to have a far-reaching influence upon the work among the younger native population by eliminating any cause for nationalist suspicion and distrust. It certainly should purify the whole mental atmosphere by creating a state of greater confidence which is a *conditio sine qua non* of really blessed results.

On the other side this new course will undoubtedly ask for a renewal of the efforts of all the teachers and preachers in educating the natives to a real understanding of their responsibilities. This will have to be attempted by convincing them of the senselessness and worthlessness of a mere imitation of Western civilization and by impressing upon them the utter importance of reshaping native life, with its unlimited possibilities, within the frame of the modern world. So we come to the conclusion that the pursuance of a policy of spiritual and political emancipation in a steady but prudent and intelligent way shall prove itself to be of unimaginable importance, as much for the Government and the churches as for the natives themselves. All this, of course, is on condition that all the people involved will take care to avoid the many rocks and pitfalls which are to be found on the way to this goal.

MEDICAL TREATMENT

The medical treatment of the usual tropical diseases has always been one of the first concerns of the missionaries. Besides preparing themselves for the theological, ethnological, and philological sides of their task, they usually go through a two years' course of medical study. The natives prefer this sort of medical attention because it is of a strongly personal nature. It goes without saying that such help is fairly unorganized and has its inherent limitations. Apart from this work, there are altogether about 80 missionary and church hospitals in the Indies, with 50 doctors and about 1,800 medical assistants and 6,000 beds. Nowadays, a large number of private bodies, e.g. business estates, town and provincial councils, private societies like the famous SIMAVI, etc., are engaged in the care of the sick. The Government supports this private initiative with subsidies as well as in the meantime undertaking responsibility for the great problems of public hygiene, sanitation, and improvement in housebuilding.

This attitude is very welcome to the various missionary societies and churches, since it increases the possibility for them to embark on still larger schemes for providing for the care of health. Naturally, the interest in this work has in the last resort a spiritual character. Everything is being done to keep in touch with the discharged patients in order to bring them into contact with Christian communities and activities, and so with the Gospel itself. Of course, the missionary doctors do not have it all their own way. They have to fight a lot of difficulties as, for instance, backwardness, religious objections, especially among the fatalist-minded Moslems, and the opposition of the "*doekoen*," i.e. the native quack.

One slight mistake or even a simple awkwardness, which anywhere else would pass unnoticed, is apt to have heavy repercussions in

superstitious and uncivilized communities. But love and devotion prove themselves over and over again to be able to surmount those barriers and to gain, slowly but surely, the confidence of native population.

The training of more and more native doctors will eventually improve still more the sometimes very difficult but always worthwhile attempts to preach the Gospel in a practical way; to take but one example, the native has yet to learn that the body, so far from being an obstacle in our way to God, is meant to be a temple for the Holy Spirit. This practical preaching of Christianity is one of the most interesting aspects of all the work being done in the vineyard of the Lord. It is limitless in every direction.

This reminds me of my native secretary at the Church office of the indigenous Miahassa Protestant Church (Tomohon, N. Cel.), who I had to ask in his public prayers: "*Datanglah dan didalamkanlah dan kerkankanlah Keradjaanmoe!*", i.e., "May Thy Kingdom come, may it be deepened, and may it be widened!"

Now, I suppose, you will easily understand why I am longing to go back as soon as possible!

POST SCRIPTUM

It is very hard to imagine what the exact state of the missionary work and of the churches is at this moment. How and whether it has developed itself under the Japanese occupation or whether it has been suppressed and come to a complete standstill. Of course, there are many rumours about this, but they are mostly contradictory. In this respect I want to make a few observations. Firstly, that this period has proved itself to be of great significance in the history of the indigenous churches. It is my firm belief that the process of growing out to a state of real independency will be accelerated. Most probably the churches will find themselves compelled to pay much more now, to keep their work going, than in previous times when they could rely on Government subsidies. And that will show itself to be a real spiritual gain, the more you have to pay, the more you will be interested in what you are paying for.

Secondly, I think that the awkward situation of this moment will tend to affect native society in such a manner as to make many of them revise their opinion about Europeans—in this case especially the Dutch. When they discover the big difference that exists between the attitude of the Japanese towards the native population and that of the Dutch Government, they will undoubtedly drop many of their unfounded grievances and prejudices against the latter and begin to realize that there was very much indeed to be grateful for when they were under our (Dutch) guidance. And this again may lead to a much greater mutual understanding and appreciation, and also to a closer collaboration in the future when Japan is defeated and the "Girdle of the East" is free again.

Thirdly, it is quite natural, on the other hand, that we are looking at the future with some apprehension. Holland itself used to furnish

more than a hundred thousand pounds a year in aid of the various missionary activities, the greater part of this money being raised by people who are not themselves wealthy. Since the Germans invaded the Low Countries in May, 1940, all this, of course, has come to an end, and nobody knows how the financial situation will be once the Netherlands are free again, nor whether the missionary societies will be allowed to carry on with their preparations for the eagerly awaited time. Besides, there is the possibility of some parts of the Indies being liberated at an early date. What are we going to find when this happens?

Even if we suppose rather optimistically that the personnel are not killed or taken to concentration camps, even then one may be sure that they will be completely exhausted, both physically and psychologically. Anyhow, I dare say we can take it for granted that there will be a serious lack of money and of people fit enough to carry on any long time in the service of the Mission and the churches.

That is the reason why at this moment, here in England and in the Netherlands, the consent and moral support of the Netherlands Government and a certain number of Dutchmen are engaged in the establishment of a Committee that is going to take care of the interests of the missionary societies in Holland and of the various Protestant churches in the Indies.

By various means, for instance propaganda, by collecting money, by contacting, both here and in Africa, America, and Australia, persons who are able and willing to go out to the Indies for a certain period as preachers, teachers, or in medical service—by all these and other means this Committee will try to bridge over the gap that will inevitably arise as soon as the occupation by the enemy comes to an end.

And what of the future? I am sure that the future will have in store a great many surprises, both disillusioning and happy. But we are not going to allow ourselves to be shocked by the former or to despair on the latter. We shall carry on in obedience to the words of our Master: "Go ye into all the world, and preach the Gospel to every creature," and in the unshakable belief that our Lord "never forsakes the work of His own hands."

FUTURE MISSIONARIES PREPARING IN DENMARK .

Many new missionaries are presenting themselves in Denmark for the moment are taking religious courses and preparation courses for missionary work, reports *Svenska Morgonbladet*. It is hoped that there will be many missionaries as well as the necessary means to carry up the work of the missions as soon as it becomes possible. So many young people have asked the mission organizations to procure for them the means of following their vocation to be foreign missionaries. The Danish Mission Society at its last meeting admitted three women missionaries.

VOCATIONAL EDUCATION IN SOUTH INDIA

By BERNARD P. BURNETT.*

WHAT is the purpose of education? To find a comprehensive answer to what would appear to be a simple question is almost impossible. Yet education is one of the things which, in a world of changes and chances, has a permanent place and value. Be the results of education good or bad, man demands it in some form or other. Even in the midst of a war that is crippling nations in so many ways, a bill can be brought before Parliament in England for the improvement of schools and the raising of the leaving age. Education is something, then, that fills a very necessary place in the world. Something that is so essential must have an aim and purpose worthy of it, and we would suggest that the purpose of education is the development of the character and mind of the scholar and so of the nation, and at the same time to develop in the scholar a right sense of citizenship so that he may be a more useful member of the community than one who has not had the opportunity of acquiring the same education. To develop citizenship it is obviously necessary to realize that there is not a "standard model" of a citizen, and in his different ways the dustman or road-sweeper is as good a citizen as is the member of Parliament or the employer of many people. Thus citizenship is to be considered in its relation to the State of which the citizen is a component. The purpose of education can never be to turn out by mass-production stock models all of one caste and feature; if it were so the German model of the last few years would seem to be the best method available; but it is only too clear that mass-production of that type is destructive of all that is individual in the citizen. This individualism, paradoxical as it may appear at first glance, is essential to the citizen of a well organized state. Education must, then, develop the character, the individual abilities, and the sense of citizenship of the scholar. It is not merely a matter of teaching children the three R's and, perhaps, a bit of something that will enable them to get a job when they leave school. Not that these are unimportant. They are. But they are the adjuncts and not the purpose of real education.

One would wish that seekers after education here in India would realize this purpose. Instead, if asked what is expected of education, they will all too often reply, "To pass S.S.L.C." (Secondary School Leaving Certificate), or, "To go to college and pass B.A." One has only to hear the awe and reverence with which it is said about a person, "He is a B.A." to realize the magic that higher academic education has for their minds. High schools and colleges are looked upon as definite aims in life, while a vocational school is looked upon as a mere "dumping ground" for those not clever enough to get into a high school, or else

* The Rev. B. P. Burnett is Manager and Warden, S.P.G. Vocational School, Giddalur, South India.

as a stepping stone into a high school. At a recent examination for scholarships into the S.P.G. High School at Nandyal and the S.P.G. Vocational School at Giddalur, I asked the candidates, "How many want to come to the Vocational School?" Not one hand was raised. "Well, how many want to go to the High School?" Everybody not only raised his hand but did his best to dislocate his shoulder to make sure that it wasn't missed! Deeply as it is to be regretted, this reflects the attitude of many people towards vocational school work. A little later in this article I want to show why I believe the vocational school is the type which will, in a vast majority of cases, be best fitted to achieve the aims of education already enumerated, in this country of India. This is in no ways written to despise either high schools or colleges, which have their full part to play in the education of Young India, but they can of necessity only deal with a comparatively few of the boys and girls who are to be brought into schools and educated. What is all too often asked of education is a paper qualification which it is hoped or even assumed will lead to a "black-coated" job. And the tragedy is that owing to the low cost of higher education in India many do manage to acquire a paper qualification for whom there is no job waiting, but it is beneath the dignity of these people to accept manual work.

Vocational school work takes its ideology from the life and examples of our Lord and of His early disciples. That the Son of God was born of a peasant maid and was brought up in His foster-father's carpentry workshop, that His earliest disciples were horny-handed fishermen and men of toil, should be enough, one would imagine, to have stamped manual labour for ever with the hallmark of divine dignity. The pen-pushing tax-gatherer Matthew was not accounted more than Simon and Andrew and the sons of Zebedee. Never do we read of our Lord despising or being ashamed of a mother who must have known what a day's work in the fields meant, or of a foster-father who worked with a hammer and saw in his carpenter's shed. *Mutatis mutandis*, we can surely see our Lord among the lowly weavers and spinners and other humble labourers of the world. It is this Jesus whom we try to bring before the boys in the Vocational School at Giddalur. Not that the worship of Him as Son of God is neglected or considered secondary. It is not. But whereas that worship is readily given by all Christians, the Jesus of Palestine's dusty roads, the Jesus of the soiled hands and sweat-begrimed face, the Jesus of the hammer and sickle, the Jesus of the spinning wheel and loom, still seems to be a Jesus to be admired at a distance of 2,000 years rather than to be followed in our own days. A Jesus in a neat white shirt and dhoti sitting at a clerk's desk or teaching in a high school would be a far more popular example and one to be striven after. The vocational schools take this labouring Jesus and try to make Him their example. Manual work was hallowed for ever by Jesus, "Blessed Mary's Son."

Side by side with the attempt to teach the dignity of toil and manual labour every effort is made to develop the material gifts and opportunities both of the boys and of the country. It must, of course, be realized that India is, to a large extent, a series of village communities. A fraction of her vast population only are urbanized. We are dealing

not with the urbanized few but with the rural multitude in this article. Every boy who comes into the Vocational School is a village boy, a boy born in the village, attending in his early years the tiny village school, working frequently in his spare time at harvest time on the fields of the village ryots or on the odd field his father may possess. He has been accustomed to the presence of a milk buffalo at his door, often indeed inside the tiny one-roomed hovel that serves as a home for his (generally numerous) family and the family chickens. He has seen the bulls being driven to haul carts and ploughs and do all the work expected of horses and tractors in the West. Or, if his father is of that caste, he will have seen his father and mother stretching out the long warp of home-spun yarn and beating it with rice water for several hours on end to prevent its breaking when woven; he will have seen the raw cotton laboriously spun into yarn after having been ginned and carded by hand; the warps and weft set up on the simple village loom; and the click-clack of the wooden shuttle will have been the music in his ears almost from his cradle. If the loom has not yet got to the stage of a flying shuttle, he will have seen the weaver threading each thread of the weft laboriously through the strands of yarn. It is necessary to see this background to realize both the tragedy of the lust for a paper higher education and also the glorious opportunity for vocational school work and the material ready to hand upon which to work. To illustrate the work done in vocational schools I shall give a description of the S.P.G. Vocational School, Giddalur, in South India; for though the work of the school varies according to local needs and conditions, the aims and means are the same in all cases.

The S.P.G. Vocational School at Giddalur, a little village in the Telugu country of South India, was started in 1928 on nearly 30 acres of land given by the Government for this purpose. After viewing the land, it is understandable why the Government gave it, for as a farm it would make an excellent building plot! The soil was extremely poor and stony, and not even coarse grass grew on it. Along one side of the land a tiny stream, the Sagileru, flows, or rather trickles, but after a storm in the Nallamalla mountains from which it originates, so great a volume of water rushes down the course that erosion along its western bank has made deep fissures in a hundred years into the school land. However, it was land and it had to be used. In the School now are a hundred boarders (Christians) and a number of day boys who are chiefly Hindu and Moslem. While in the School, the normal course being three years, the boys are taught improved methods of agriculture and gardening, and either spinning and weaving or carpentry. We have already said that for the most part agriculture is in the boys' system; they are born to it, and their holidays are spent in doing coolie work in the fields. The first purpose then is to develop this natural talent. The farm implements seem to be painfully primitive, but they have served the country well for centuries upon centuries, and when Western implements have been introduced the results have not always been happy. The bullock-drawn plough which seems only to scratch the surface helps not to waste what moisture there is in the subsoil; a deep steel ploughshare cutting deep into the subsoil exposes it to the

heat of the tropical sun and reduces it to inches of dry dust. The Vocational School then does not introduce different or unsuitable methods or implements, but teaches how best to use those which already exist and to improve upon them, keeping in mind all the points in favour of the old tool the while. Boys therefore learn the use of the farmer's tools, the tools of his forefathers and probably of his children, but they learn how to use them wisely and to improve upon them. They are taught elementary agriculture, such as the meaning and purposes of the rotation of crops. Many of these practices have been in existence for centuries, but frequently, when asked why, the agriculturist does not know or else gives some superstitious reason. The boys learn the why and wherefore of it, and the logic helps to develop in them other ideas of how to conserve and multiply the fruitfulness of the earth. In a country of long, scorchingly hot and dry periods, and occasional terrific storms of rain, the erosion of soil is bound to be a severe problem. The earth is dry and dusty, the rain dashes down and washes away the topsoil from the higher levels—sometimes washing it right away to be wasted in river or tank. How can this be overcome? If the field is on a slope, a stone bund is built halfway down against which earth is placed. As the rain washes the soil down the hill, it heaps up against this bund until the field is level. This process can be speeded up by the use of a large shovel drawn by two bulls. The boys, having helped to build the bund and having learned the purpose and the value of it, are less likely to forget what to do in their life after School. They are taught how to treat soil of particular kinds to bring the best out of it, how to tend the bulls and to look after buffaloes. The school has two bulls and two milk buffaloes. As the place of agriculture is so fundamental and important in the life of the village community, all boys are taught agriculture as above in the School.

At the same time, boys learn either spinning and weaving or carpentry. In spinning, the old hand wheel is used, together with another indigenous method of rolling the lint on one's thigh into yarn. To teach weaving, certain improvements are made on village equipment and looms. To make this possible a certain amount of yarn is bought from mills, as hand-spun yarn cannot be used unless sized, and sized yarn cannot be used with steel healds. (Village healds are made of twigs.) As in almost every village in normal times has a yarn merchant who sells mill-yarn, the use of this kind of yarn in the school in no way interferes with their training for future work. Boys are taught how to use both kinds of yarn and which equipment must be used for each. The looms used in the School are of the village type, but with certain improvements. Instead of tying the end of a warp to a pole outside (the warp having passed through a hole in the wall of the house), a wooden back roller is used. The warp is rolled round this and only about six feet is needed instead of several times that length. More treadles are fitted so that a greater variety of patterns can be woven. With these slight improvements a far greater amount of cloth can be woven with the resultant greater income to the weaver. Yarn is dyed both with imported chemical dyes and with indigenous dyes and methods, so that boys learn to work colours into the patterns they weave. The carpentry

section, *mutatis mutandis*, works along the same lines, but in addition to the village type of rough and ready carpentry, the use of modern tools is taught as well as the construction of furniture of all kinds. Each department, it should be added, is under the care of a man fully qualified to teach and deal with the subject.

The more academic side of education is not forgotten, for in addition to being a Vocational School this is a Higher Elementary School. All boys who are admitted must have passed 5th Standard in an elementary school, and while in the Vocational School they are taken through Standards 6, 7 and 8. Thus, boys who pass through the Vocational School and return to their villages benefit the community by their literacy and by their improved knowledge and methods of practical work. Among village communities wholly illiterate, not infrequently we find boys such as these reading morning and evening prayers in the village chapels and reading the Bible for those who cannot do so for themselves. Added to this, 8th Standard boys (those who pass the public examination in this Standard are awarded the Elementary Leaving School Certificate) are eligible for admission to a Teachers' Training School and many of them do in fact become teachers in the villages. What a blessing it is to have teachers who have also the practical knowledge of the necessities of village life—most of them will, for example, own buffaloes and chickens—as well as merely academic schooling and training. The Vocational School uses what is in a boy by his nature and background, develops it, and sends him back to make use of that development. As the Educational Department of the Government, in the pauses between trying to strangle itself with its own red tape, is more and more encouraging the teaching of pre-vocational subjects in all elementary schools, boys from vocational schools are going to find their training a great help. In Madras, at the Government Textile Institute, is a specially arranged ten months' course for boys who have passed 8th Standard. It is to train them as elementary weaving instructors. As many elementary schools have a staff of only one or two (very often one only), a special instructor is out of the question. A teacher who had passed through a vocational school in addition to his teaching could easily qualify as an elementary weaving instructor. He would then not only benefit himself financially but would be a great benefit to the school and to the community among whom he worked. What is said of weaving is equally true of other vocational subjects, perhaps especially so of agriculture, which is so much the backbone of rural life in India.

One word more about boys who complete the school course. In normal times (the war has made times completely abnormal in many ways—yarn from the mills is so expensive as to be to all intents unobtainable and this has curtailed temporarily much of our work) a number of boys who have passed 8th Standard remain on in the school for a further two or three years. They concentrate on more complicated weaving, and they are paid coolie for the work they produce, which finds a ready market locally. After about three years these boys become really expert handloom weavers and should find no difficulty in continuing to make a good living on their own in their village. These

boys are known as the Full Time Class. While working in this class they should be able to save up enough money to buy a loom with all the improved parts, as used in the school, for themselves.

It may be asked why, if vocational schools do so much for boys and seem to be so useful in many ways, they are not a huge success, and why people are not clamouring to have their children admitted. And the answer is, alas, what we have already said—"It is tainted with the soil": it means rolling up your sleeves and getting your hands dirty. Village Christians who have become clerks, teachers, or entered other professions say, "That is how we were before the missionaries came and lifted us up. Do you want to push us down into the dirt again?" Those early missionaries preached the Word of God in season and out in such a way as few, if any, do now. If only they could have added to their message the fact that the earth is not "dirty" but God's means of nourishing and sustaining His Creation—that to be raised "out of the dirt" does not mean to scorn or forsake the earth—that "earth" stains are, in fact, more easily removed than "ink" stains; if only higher education and over-generous scholarships for it had not been distributed with such largesse, the tale might well have been different. But there it is, and our job now is not to push people into the dirt but to bring the earth up to them by this repeated emphasis on the essential dignity of manual, even outwardly dirty, work. So many of our boys have one ambition even when in the Vocational School—to get into the High School if they can. In vain is it to point out that this type of school is not a stepping stone between elementary and high school. Parents who will get into debt from which they never really recover in order to send their sons to the High School—even to pay full fees in the Hostel if the boys cannot get a scholarship—these very same parents would plead their inability to pay even twelve annas a month (approximately one shilling) to keep their boy at the vocational school though this would include food, education, games, and medical attention. What can we do to bring into its right perspective this type of education? Many boys quite unsuited to higher education struggle on in the high schools and finish up without any qualifications at all, but with the feeling that it is quite beneath them, having been to a high school, to do any manual work. Most of these boys would have benefited far more by their attendance at a vocational school, but no sacrifice is too great to send a boy to a high school while any effort is too much to send a boy to a vocational school. The time will come when the full value of this type of education will be realized. There are signs of it already. The District Educational Officer (a Moslem) recently wrote in his report of the S.P.G. Vocational School, Giddalur, as follows:

This school prepares actually pupils to fit in the rural society where their lot is to be cast in the days to come. . . . The residential students have an all-round training which is necessary for every young man before he can take his place in rural India. Special stress is laid in the school on character-building and pre-vocational subjects. Writing of weaving: . . . The section is worked on commercial lines and it needs every encouragement.

The District Agricultural Officer (a Hindu) who was re-transferred to this district after an absence of eight years wrote:

This school shows what can be done when there is a will. What was eight years ago barren land upon which not even a blade of grass would grow is being turned into a fertile land. For instance, a very reasonable crop of tomatoes has been produced.

Would that all officials were so sympathetic and encouraging ! But at present vocational schools are still the Cinderellas of education in India.

In conclusion, may I say that if it were not for the generous and continued support of the S.P.G. in England, even in this time of war and hardship, this school could scarcely, if at all, carry on. Nearly Rs. 5,000 is found each year to supplement the grants for School and Hostel obtained from the Government and the meagre income from boarding fees, despite the fact that the grants earned from the Government are the maximum allowable. Is it worth it ? With all my heart I say, " Yes, it is." Surely we are building up Young India, which will soon be Middle-aged and then Old India, on safe and sure foundations. If you throw mud at a wall long enough, some is bound to stick. So we keep on hammering away on what is for us the foundation truth that Jesus, the Son of God Almighty, blessed and hallowed by His sharing in it the labour of the hands ; he proved it to be not dirty and degrading but cleansing and ennobling, and we learn with St. Peter, " What God has made clean, call not thou unclean."

A side-line of the Giddalur Vocational School may be of interest to readers. In the village of Gopanipalle, some seventeen miles from Giddalur, a group of cottages previously used by the Sevananda Ashram (now at Nandikotkur) was handed over to the Manager of the Vocational School to see if he could use them in any way for rural uplift work. His plan, accepted by the local S.P.G. body, was put into action just over a year ago and the Gopanipalle Spinning and Weaving Centre was born. To this Centre spinners and weavers come from the surrounding villages. They collect cotton which has been hand-ginned and carded at the Centre and take it off to their villages to spin. After spinning it is brought back to the Centre and they get their wages according to work done. Weavers take the yarn and weave it into cloth for *dhotis* and *saris*, etc., which in turn they bring back to the Centre. The Centre is responsible for the marketing of the cloth, if satisfactory, and the weavers are paid according to the rates of the Madras Weavers' Association. This scheme was started purely as a means of helping people in the days when there is no coolie work in the fields. During those dark days, no less than 90 spinners and 30 weavers were kept in work, and they returned to the work during each hard period. A nucleus carry on the work all the time. One or two looms of an improved style have been set up in the Centre, and special orders for tablecloths, etc., are woven on these. Recently, too, a Biblewoman-cum-midwife was posted to the Centre and she is working in the villages round about. Apart from the salary of the instructor at the Centre (who also does the book-keeping and most of the selling of the material which is found by the S.P.G. local body), the Centre is self-supporting. It has proved to be a very happy experiment, and we trust it will be one of many.

THE CHURCH IN THE SOUTHERN SUDAN

By A. M. GELSTHORPE.*

MANY years ago the Romans came to Britain. They established Roman government and institutions. There are many signs of that administration in our national life still remaining, but the one institution which has gathered strength all down the centuries is the Church. The same has been happening in India. British Government and institutions were established, adapted to some extent to Indian life and conditions. The time will come when all these will be Indianized. The one institution which will endure will be the Church. So also in Africa. The utmost care must be taken in these early years as we lay the foundations of infant churches in different parts of Africa. British systems and administrations will be Africanized. The one which will endure will be the Church.

The Church in the Southern Sudan. The pioneering work started by Bishop Gwynne and Archdeacon Shaw was begun and has been continued on strictly evangelical lines. They have been followed by strong evangelists such as the late Canon Gore and Dr. Fraser, with others such as Archdeacon Gibson and Canon Ewell who are still with us. The Lord Christ has been the centre of the picture, revealed through Holy Scripture, His message carried by the Church. It has been realized from the beginning that in order to establish the Kingdom strongly there must be education, medical work, development of literature.

During recent years there has been a great impetus to the missionary work through fuller co-operation with the Sudan Government, especially in the development of the schools. This has been the natural result of the work of a succession of great Christian Governor-Generals who for the most part built on the "Gordon tradition," and Bishop Gwynne who has through the years been in public and private their counsellor and friend. The fears which some had that in this closer co-operation the Mission would lose its evangelistic emphasis have been found to a great extent to be unrealized. The educational missionaries, both young men and young women, have been efficient in their school work but have themselves insisted that the strongest emphasis in true Christian education must be evangelistic.

The time has now come when individual missionaries can no longer maintain that personal contact with individual converts which is the privilege of the pioneer missionary. There have been thousands of baptisms and confirmations ; and the need for the regular administration of the Sacraments has become a real problem. There is also the need

* The Rt. Rev. A. M. Gelsthorpe is Assistant Bishop of Egypt and the Sudan.

for discipline, organization, and all that pertains to the establishment of an indigenous Christian Church in the land. We are now in the process of forming this Church. We flounder at times; we make mistakes; missionaries suffer at times from strain and overwork under climatic conditions which are generally trying and tiring, especially when overdue home leave is postponed year after year. Yet the Church has taken root and is growing. Africans have been taking an ever-increasing share in committee work. Two Southern Sudanese have been ordained as priests. There is a consciousness of spiritual power within the individual and within the infant Church as a whole.

The Future. Now we look into the future. We see problems which are likely to be difficult, urgent, but in their solution thrilling, provided we can make sure, as in the past so in the future, the Holy Spirit guides.

1. The first of these is the prospect of world confusion during the post-war years. We can never be too thankful for the wisdom of the Sudan Government in insisting that missionaries and officials should, as their war-service, continue at their work in the Sudan. Looked at from the lowest point of view, this has saved diverting many troops from elsewhere in order to maintain order. From a higher point of view this has been done because the condition of this land is such that the work is for men with the vigour and zeal of youth. From a still higher point of view it is because now is the time when it is to be settled as to how successfully or otherwise we can lead these tribes through the world-wide confusion which has not even yet reached its height. Thousands of soldiers will be returning to their villages very different from when they went away as raw recruits. Many went away unclothed, or nearly so; they return with a tendency to despise that simple way of life. They went away fairly content with a simple way of life, among the cattle or the corn; they return having had good wages in government services with more expensive standards and needs of life, and they will not easily go back to those small amounts that the land can normally produce for them. They will have learnt the power of co-operation in the mass, and the white man will no longer be on the pedestal of former days. Maps of Africa showing roads and air routes become out of date almost before they are published. Many chiefs now have radio sets. From the above it is easy to see that the word "revolutionary" hardly describes the conditions of life which are approaching. The question is, how far will this infant Church have gathered sufficient strength to be of real help in enabling the people of this land to enter into the post-war world with clear objectives, balanced judgment, and under controlled leadership.

2. Another problem looming up in the future is that of co-operation between Government and missions in the development of the schools. Education is a responsibility of Government. Much of it is entrusted to the missions. In the Southern Sudan it has been almost entirely in the hands of the missions. Some of the colonies have been interested and have studied the experiment. It has been fully justified. But we have now come to the end of the first stage, and are on the threshold of another. The British Government through the Foreign Office and the Colonial Government is preparing to launch out with great schemes

to meet the demand for the schools which there will be in the post-war world. It is feared by some that the missions will not be able to supply the educational missionaries. The increase of the school age in Britain and the hold-up of teacher training in the war years will make recruiting difficult. But there is another problem of co-operation which is looming up ahead. For a proper development of an educational scheme it is natural that the Government must insist that the native chiefs have a real interest and a measure of power in the education of their people. The missionaries on the other hand hold to certain Christian principles which in our opinion are fundamental in all Christian education, particularly in regard to laws of morality, the Christian law of monogamy, marriage laws generally; and we feel sensitive to any tendencies which may be to the detriment of these in our schools. Yet as I think of the way in which greater problems have been faced in co-operation during the past seven years to the ultimate satisfaction of both sides, I feel sure that with patience, wisdom, and tact we shall be able to come through the next stages of development in education in harmony, mutual respect, and co-operation.

3. *The Native Ministry.* It has been already recorded how the young Church in the Southern Sudan has been learning to stand on its own legs. In the small beginnings of churches, formerly known as "bush schools," now known as "out-stations," the simple village converts are taking a larger part in the control of local church affairs. They have representation on the councils of districts. At this stage of development there is sometimes a desire for all rules, regulations, problems of right and wrong to be cut and dried, and unless carefully controlled by the missionary chairman the committee of church elders becomes a little like an "Inquisition," devoting most of its time to matters of personal discipline, and rather enjoying the inquiry and exercise of power into the lives of those who have gone off the straight and narrow course. But where wisely and firmly led, with an emphasis on constructive policies and evangelization, it is through councils such as these that new and vital spiritual life filters through into the Christian communities.

These district councils send their representatives to the annual meeting of the Southern Sudan Council. This is the beginning of what eventually will become a Diocesan Synod, or part of it. During the past five years this council has been like a young man conscious of increasing vitality. It is composed of missionaries, African pastors, and African laymen. Its weakness at present is that the non-missionary Europeans have been unable, mainly on account of war conditions, to be present, and there should be more African representatives who are not in mission service; especially should there be Christian chiefs present in such councils. Soon we shall be experiencing some of the problems which generally accompany youthful zeal and vigour as the African members become less shy and reserved about expressing their opinions in the presence of the leaders of the Church gathered in from all the language areas. This above all concerns the growth of the native ministry. It is the ministry of the laity.

We must deal with another side of this ministry, the question of native

ordinands, for in this matter there has to be a decision, which cannot be further delayed, as to the standards required by the bishops for ordination to the ministry of this young and virile Church. The number of communicants is increasing by about 500 every year. Yet for the administration of the Sacraments there are only fourteen priests, including the two African priests. Many communicants have a long walk varying from a few to over forty miles for their monthly Communion. Many, especially old people, cannot make the journey, and there are many whose zeal is not sufficient for them to make the effort. The urgent need is for more African priests. In mass movement areas in India, such as in the Dornakal Diocese, there have been ordinations of a certain number of simple, elderly, well-tested converts whose educational standard is little more than being able to read the Bible in the vernacular and write simple letters in their own language. The question is whether a few of these should be ordained in order to see us through the years until 1947, by which time there should be a steady stream of men who have reached the spiritual and educational standard of the two recently ordained as priests and the one due to be ordained deacon in January. There are some in whose judgment I have much confidence, especially in matters pastoral, who hold strongly that the situation demands that a few of these men of lower educational standards (though high spiritual attainments) should be ordained. There is a strong body of support from the missionaries, especially those through whose efforts in the past we now have many communicants and who feel the strain of trying to cope with the needs for the regular administration of the Sacraments as well as the administration of their respective districts. It is felt that the primary duty of those ordained is for the administration of the Word and Sacrament. These men are enlightened beyond the standards of nearly all in the villages where they would serve; and it is felt to be a big responsibility to set for the native ministry an educational standard such as would have excluded some of the first apostles who were called upon to preach to communities of illiterate people.

On the other hand, the standard set for the ordination of our first two Sudanese priests has been a high one. In spite of the need for African priests, as we look back we find it has been worth while waiting to ensure that they are well trained and can minister to congregations both in their own language and also in English.

In ten years' time many of the people in the villages will be much in advance of their fathers, and there will be many changes in the post-war world; yet these men will still be able to be leaders of their people and will be worthy leaders in the native Church. They have a knowledge of English which enables them to give simple addresses, appreciated by British and Africans, who worship together. If we do not maintain this comparatively high standard spiritually and intellectually I am afraid we shall become satisfied with a lower standard which will be set for the ministry in the years to come. We shall fail to force ourselves to overcome great difficulties in arranging for the efficient training of the ordinands of the future. Then, again, as I look back on certain difficulties in regard to African clergy in Nigeria, and at the present difficulties in Uganda and Kenya, I am convinced that only by extreme

care in our selection of ordinands and in ensuring a high standard of training and preparation, both spiritual and intellectual, shall our successors in authority here be saved from schisms and other evils which have rent the Church from time to time. It has been interesting to note how divided in opinion people are on this subject whose advice I have sought during this year in extensive travels. All schools of thought are about equally divided—evangelicals, Anglo-Catholics, scholars, those experienced and those inexperienced in mission affairs. Bishop Gwynne and I, on whom in this case a personal responsibility lies, have had to seek the guidance of the Holy Spirit and must faithfully follow out the convictions which have come to us so clearly.

4. *Literature.* There can be little doubt that in the post-war world the printed word will be almost as powerful among communities, such as those in the Southern Sudan, as it was in Britain after the invention of printing. The missionaries are alive to this. There are two special dangers. One is that before we have the Word of God translated into the main languages of the people they will be flooded with all kinds of printed matter which should take second place to that primary need. The second is lest the missionary society fails to retain a measure of control, such as is ours at present, over both sacred and so-called secular literature which will be reaching the people in the post-war years. Now is the time—now!—when great efforts must be made. We are hindered by lack of funds. We need £E500 now to buy up printing machinery. We need a printer missionary who will give his main time and thoughts to developments of the bookshop and printing work. At present, both at Juba and Yambio, it is being done by men who already have other full-time responsibilities. The importance of the printed word for the coming years cannot be too strongly emphasized; and now is the time to get down to it.

5. *Medical Work.* I often picture the ideal mission station. In the centre is the Church. Round about are the schools for boys, girls, the training of teachers, a bookshop, a hospital or dispensary, a maternity home, a technical workshop for learning various trades. It may be in these days when there are governments which aim to follow out the Christian way in their own politics that such a picture may become only of the past. In medical work in particular the Sudan Government has embarked on efficient and extensive medical services. Yet there is something about a well-run mission hospital which cannot be equalled in such other medical work as does not recognize the Great Physician as the centre of all the work. This has been wonderfully proved in places like Cairo and Khartoum where the best that money can provide in efficiency, personnel, equipment, cannot shake the confidence of the Moslem masses in the C.M.S. medical missions. So it is to be recognized that our medical work at Lui, Ler, Juaibor should be extended, and we should be prepared to open out in other places after ensuring that existing work is staffed and equipped.

There is, however, one side of medical work which is essentially and peculiarly a special missionary responsibility. This is the development of anti-leprosy work and the care of lepers. It is maintained by many leprosy specialists that the atmosphere developed in a true Christian

community is essential for certain classes of this disease to become cured or "symptom free." The Sudan Medical Service has done a certain amount, mainly in the way of caring for those who have contracted the disease. But, partly I think because of the difference of opinion in regard to the treatment of leprosy, the Sudan is not doing as much as many of the colonies. One of the reasons may well be that a sense of proportion must be maintained and the emotional appeal of the leper must not cause an emphasis to be allowed at the expense of other diseases such as T.B., Sleeping Sickness, Venereal Diseases. Then also I firmly believe that it has been tacitly recognized that in anti-leprosy work it is for the missions to take the lead. At Lui in recent years interesting experiments have been made by a Toc H worker under the direction of the doctor at Lui. The time has come for this work to be extended. At the beginning of this year, therefore, we appealed for £E1,000 from the Diocese of Egypt and the Sudan (which includes the Middle East Armies) in order that we may really get down to the leprosy problem among the tribes of the Southern Sudan. By the end of this year we shall have received nearly the full £E1,000, though we may be £E200 short. It is realized that in a big development scheme this amount will not go far. But as a result of the appeal much interest has been aroused, and it has become clear that we really do mean business. Help has been promised by the Sudan Government, the British Empire Leprosy Association, the Mission to Lepers, Toc H. We are at the time of writing ready to make out detailed plans of the scheme. We must aim at the proper care of those who are lepers, the instruction of the people in measures to prevent the spread of the disease, and the arrangements for research. Our policy should be as far as possible to see that in each chieftainship anti-leprosy measures are carried out by the people themselves, and we should avoid isolating the unfortunate lepers outside their own language areas.

In conclusion, as we consider the past and view the future at the beginning of a new era in world history, we can thankfully say that in the Southern Sudan the three essentials of a living Church are becoming increasingly apparent:

- (1) The Church is shouldering its responsibilities in a spirit of sacrifice,
 - (2) The Church is taking root in the soil,
 - (3) The Church is producing from the people leaders of Christian character and power, both within and without its official ministry.
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Reviews are contributed by Maxwell Leigh, Esq., formerly I.C.S.; the Rev. Ivor Haines, Rector of Parracombe, Devon; and John Foster, Professor of Church History, Selly Oak Colleges.

THE FELLOWSHIP OF THE SPIRIT

By LESLIE W. BROWN.*

MOST people realize that the phrase which gives the title to this paper refers not primarily to the work of the Holy Spirit with us and in us as individuals, but to the bond and relationship which He creates among Christians. We are members of the Church because God has sent the Spirit of His Son into our hearts; the "Fellowship of the Spirit" is another way of describing that organic life we call the Church. Yet most Christians are more conscious of their personal relationship to Christ than of the fact that this relationship is experienced in fellowship with other disciples. Failure to show forth the fellowship is perhaps the greatest hindrance to the Gospel in the world to-day.

I write with some first-hand knowledge of the Church in England, in North and South India, and, with some secondhand knowledge derived from African troops, of the Church in Africa. Almost any part of the Church shows the same picture. Clergy are content to work in their own spheres conscientiously enough but with little interest in or co-operation with local colleagues. We do not work as a team; all too often we feel jealous of a man more gifted or apparently more "successful" or recognized than ourselves. Often, as a Church of Scotland minister said in the C.N.L. Supplement of July 28th, "We clergymen are strange, distant people to laymen. We get on very well together—but we are foreigners." Who does not know of clergy at cross-purposes with their church committees, or with workers or readers in charge of out-stations? Anyone coming home from the younger churches is sometimes struck by the lack of real corporate life in many churches at home. Often lay people meet each other only in the Church building and have no contact outside. The devil likes to make us think of the Holy Spirit as a personal possession, God's way of strengthening our spiritual lives, rather than as the very life which makes our spirits live at all and which pulses in the veins of all the other members of the Family of God.

I know that what I have written is a gloomy and one-sided picture. The Lord still reigns; the devil's successes are partial and temporary. In one little Church of depressed-class people which I served, only two church-members had an income of as much as 15s. a month; most of the people lived on the starvation line. Yet these people supported and encouraged any neighbour worse off than themselves. Almost all the church-members visit and pray with the sick, regarding it as a normal Christian duty, and somehow they bring food from their own quite insufficient provision to any family where the wage-earner is old or sick. Twice I was told that families who had lapsed for many years wished to be re-admitted to the Church, and when I asked them the reason I was told, "Because of the fellowship." Our own congregation had been growing together and the immediate result was the release of love which attracted Hindus and brought lapsed Christians to repentance,

* The Rev. L. W. Brown is a C.M.S. missionary in the Diocese of Travancore.

Such stories could easily be multiplied. In many places the heathen still say, as they said in the third century, "See how these Christians love one another."

How can the fact of the God-created, God-indwelt Family which we call the Fellowship of the Holy Spirit become so evident everywhere that the world will be freshly challenged? How can we Christians so become one that the world will believe? How can we become what we are? While it is true that only God can actualize the fellowship which already potentially exists, it is also true that there is work we can do to prepare the way for God. We can be guided to prepare that environment in which realization of the Fellowship can come, as it was the fact of the disciples being with one accord in one place at Pentecost which enabled them to receive the Holy Spirit then.

The first place where the Fellowship of the Holy Spirit must be realized is among the ministers of the Church, the clergy. In Travancore clergy of the Church of India are drawn very largely from men of Syrian stock. Congregations from the depressed classes feel keenly that their spiritual leaders should be of their own race, and often misunderstandings and suspicions arise because they are not. Most other communities in the Church, some four or five, are represented by one or two clergy. There are now five from the depressed classes. The great danger with this minority is that their natural and laudable desire to work for the good of their own communities may make them a self-conscious clique, largely independent of the greater whole. The answer to this problem is partly in the theological school and partly in the opportunities for spiritual and mental fellowship afforded during ordained life. Most theological students in a country like India are married before they are accepted for training, and usually they live with their families in separate houses during their course. This is excellent in that it brings their wives into the atmosphere of the college, where facilities should normally exist for training them also, but difficult in that it prevents the men living and working together as a closely-knit team. We have found it possible to ensure that the wives go away for at least one year to a course in the women's training centre of the Diocese, while their husbands live together. Probably training schools organized somewhat on *ashram* lines will meet the needs of the Indian Church better than attempts to copy Western institutional methods. Certainly the common lectures are not enough. There will be common worship and there must be common play and projects of sustained service (like doing all kinds of jobs, including the dirty ones, in a dispensary) and evangelism as a team. We are trying to build fellowship among the clergy on a basis wider even than the ministry of our own Church, and with this end in view the Kerala United Theological Seminary was opened last June. In this School the South India United Church, the Mar Thoma Church, and our own are co-operating. From a caste point of view it means a mingling of depressed class and high-caste, Syrian Christian and Nadar, hill-people and plains folk. From an ecclesiastical standpoint it means the meeting of Eastern and Anglican episcopalians, English Congregationalists, German Evangelicals and Lutherans. Some may at once suspect that a vague heterodoxy will emerge from such a combination,

but we believe there need be no surrender of principle and truth but deeper realization of our unity in the One Spirit who will lead us into all truth. The School's working will be reviewed at the end of the experimental period of three years, and its future decided. For the present each Church has the right to have separate seminars in any subject, to supplement the lectures; worship is taken in turn by each of the co-operating churches after its own tradition. There is no intercommunion, except between churches already in formal communion.

While normally relations between clergy and their congregations in the Church are happy and marked by mutual confidence and affection, this is sometimes not the case, and if fellowship fails here the results of the failure are far-reaching. In some cases the people are responsible for the failure, and their pastor has to stand firm for some principle against misunderstanding and misrepresentation. In such cases only the priest's own faithfulness and perseverance in love can win through to renewed and deeper fellowship. In other cases the priest may succumb to a false theology, more Brahminical than Christian, which loses sight of the essential nature of the Ministry. Manward, we stand to minister as our Lord's representatives, ministers of Him who came as Servant of all; Godward, we are the lips and hands of the whole priestly Body of believers worshipping and serving the Lord. Either way our ministry is representative, not exercised in our own right. Particularly in India, where the educated man often avoids manual labour altogether and considers it much beneath him, it means a great deal if the pastor works with his people in constructive service for those in need. I know of a mixed group of Indians and Europeans who have cleaned the latrines and streets of a slum in a large city, not once but for a long period, to implement their teaching of hygiene and preaching of the love of God. I know a young pastor who was faced with a bad dysentery epidemic in his first charge. He organized and taught his people and went out with them to visit every house in the district and render help. In a few days the epidemic was under control. Hindu and Mohammedan houses were open to him and a new understanding of fellowship was apparent in the Church. In another parish, a very hilly and lonely place, the pastor rallied his people at a time when there was no work and constructed, working with them, a large level space or *maidan* to serve as a social centre. In these places there was no failure of fellowship between the priest and his people, but a warm mutual regard and trust.

There is perhaps no way of realizing the fellowship more akin to the mind of Christ than this way of common service done for the poor, the lonely, or the dispossessed. Few things knit a congregation together more, and few are a greater witness to the outsider. Not only common work but common witness unites Christians. In many of the younger churches, Gospel weeks, when most of the congregation give up work and therefore wages in order to be free to proclaim Christ, serve to strengthen the people's understanding of their one-ness in Christ and their need of each other. It may be that the West has a good deal to learn from the way the East undertakes these costing ways of service. The chief way of realizing fellowship is through common worship. I am sure the devil must have disliked the revival of early morning

Eucharists, but I think he must vastly enjoy hearing people say, "It is so much nicer to go when there are very few people and it's a quiet service." The Eucharist is not an individual act of worship or means of getting grace, it is *par excellence* the great Fellowship Meal of Christ and His Church. Often in the younger churches people can get their Communion only once a month or so, because of the shortage of clergy, but in many places that infrequent service is for the people the great occasion of the month. No man will come if he has a quarrel with any, but often quarrels will be made up and wrong relationships righted in the days before the service. In many places it is understood that every communicant should try to be present, and to the service all bring their thanksgivings and thank-offerings to be offered corporately and publicly. As more and more of the social implications of the Sacrament are understood, more and more economic wrongs will be righted. In the Eucharist the Church, united with Christ and with each other by the Sacramental Bread, proceeds in Christ and through Christ to offer herself to the Father as a holy living and reasonable sacrifice—an offering made unconditionally for God's love to use in the world.

I have suggested some of the relationships in the Church in which the Fellowship of the Spirit is to be experienced and demonstrated. There are many others. Movements for Church unity and the Conferences connected with them demonstrate the need for outward expression of the inward unity of all those who live in the Spirit. The leaders of the Church in South India believe that the present union scheme is in accordance with the Will of God. Those who, while seeing the theological need for outward unity believe the scheme involves the surrender of vital truth, must surely not only convince the South Indian Church of its error and danger but also show the way we may come together without compromising essential principles.

Most missionaries go to their fields with a great desire to serve as friends and brothers, not to lead; but most I imagine receive a shock when they discover the strength of racial and cultural prejudices, in themselves as well as in their national brothers, and the difficulties in fellowship caused by vastly different standards of life. Where God shows the way to deep fellowship between the missionary and the church people he serves, a real victory has been gained over the powers which divide men, but the fight is often long and hard. In this, as in every other relationship, it is the completeness of our personal dedication to the Spirit which determines the quality of our fellowship. All of us need to meditate upon and understand more of the work of the Holy Spirit.

Anyone who has worked in a foreign land in the Church knows the reality of fellowship experienced as one moves out of one's own district into other parts. Every missionary house gives one a welcome, and so do the local Christians one contacts. In a non-Christian environment one knows the fellowship to be a fact. It is the Will of God that in Europe and in every relationship in the Church this same joyful unity should mark us Christians from other men. The Church in the West witnesses to-day in a non-Christian environment—her greatest need is a fuller realization of what it means to be the Fellowship of Holy Spirit, the One People of God.

NEWS FROM OVERSEAS

THE ANDAMAN ISLANDS FOR ANGLO-INDIANS ?

The Editor of the *Madras Diocesan Magazine* writes :

"Some of our readers will already have learned of the proposal to hand the Andaman Islands over to the Anglo-Indian Community. . . . Most people believe that Anglo-Indians are faced with the gravest crisis in their history. It is not necessary for us to give reasons for such a statement. The future of the community is naturally bound up with the political future of India. . . .

"What sort of industries could be opened up in these Islands ? The authors of the scheme tell us that agriculture and fisheries alone could support a population of two million people. Rubber plantations would flourish. Large parts of the Islands are entirely under virgin timber. The fact that the Andamans are at present undeveloped offers additional scope. Surely here we have a chance for strong young men to show their mettle and determination. Such things have been done gloriously throughout history with marvellous and lasting results ; can any sceptic say that it cannot be done again ? . . .

"There is no suggestion of deportation. Any idea that the proposal is to send the Anglo-Indian community from India *en masse* should be at once discredited. In the initial stages it is intended to provide work for young men of the community who may find it impossible to obtain suitable employment in India. . . .

"Suppose the British Government promised to make the Andaman Islands a Crown Colony directly after the war ? Suppose they offered to subsidize the development of the Colony from England, to train Anglo-Indians to take over administrative positions, to send out experts to advise on Agriculture, Fisheries, Forestry, and Rubber Planting ? It is a matter of having faith in the Anglo-Indian ; but we believe that no coercion would be necessary when young men were called upon to grasp such an opportunity."

A VISIT TO A CHURCH OF THE ETHIOPIAN SECT

"On the first Sunday in Lent we went off on horseback to visit a congregation of the Church of Ethiopia, an African sect in the Ngedla district of St. Augustine's. . . . The purpose of the visit was to make a friendly contact, with the ideal of Christian Reunion at heart. . . .

"We made our way along the narrow path skirting the fields of maize, passed the Church, and came to the minister's house. A very dapper little Zulu came out to greet us dressed in correct clerical attire and looking very urban in such rustic surroundings. He told us that he was the visiting minister from Vryheid, and talked to us in English and Zulu. He invited us to the service shortly to be held, and we made our way to the Church. . . . Presently from the minister's house emerged a solemn little procession consisting of three native ministers walking in single file ; first the local minister, then an imposing figure

a black Geneva gown, a biretta, and a green stole, followed by the singing minister from Vryheid. The imposing central figure was the presiding Minister of the Church of Ethiopia in Zululand, really acting as a 'Bishop,' though he was not so named to us.

"We were allowed to examine their book of prayer and hymns and, to our surprise, saw that the order of Mattins, Evensong, the Psalms, and the Holy Communion Service had all apparently been 'lifted' from the 1662 Prayer Book, and were literal translations with a few omissions, such as the word 'Catholic' in the Creed, and various interpolations of the phrase 'Church of Ethiopia.' Although this sect had not broken away from us, they had evidently chosen Anglican forms when they started their all-African Church.

"When the service began with Mattins, we soon found that though the form was familiar to us the expression was entirely different, being more African. The singing was of the kind one hears at Zulu weddings and dances, entirely African in its rhythmic energy and emotion. The organ man who shared a hymn-book with me led the singing with a high piercing note above the melody, linking up the verses without any pause whatsoever until the dramatic full stop at the end. I was nearly startled by this top note, but the whole thing went with a terrific swing and much mopping of brows; the people were evidently enjoying themselves, and one felt there was worship as well. . . .

"As we rode home in the late afternoon we discussed our impressions, which might be summed up thus:—

- (a) The Ethiopian sect would undoubtedly feel very much at home in the Church if they could be brought in, because they had adopted our forms.
- (b) There was a childlike spirit of joy in their worship which was impressive, and perhaps due to the fact that they were not restrained by our Western musical form, as our own people are.
- (c) The note of penitence was entirely lacking, although it was the Lenten season. This led one to question the reality of a religion that had not the Cross at its heart.
- (d) The emphasis on 'Africa for the Africans' as expressed in hymns and prayers is symptomatic of those economic aspirations so much repressed by the colour bar legislation of South Africa. Religion is practically the only outlet, hence the mushroom growth of these sects with their self-appointed ministers exercising full control."

—From *The Net*, June, 1943.

TRENE

The African has many and influential friends and societies who do battle for his welfare: his wages, his health, his home life, his education, his social and political rights, but he would seem to have far too few interested in drawing out and developing his cultural life: his music, art, drama, poetry, dance. There must come a time when many of the eternal disabilities of the African will have been done away with and would be beyond words tragic if in that day he were to be found to,

be a pale ghost of ourselves and without any cultural reason for being alive at all. It is fashionable among many, both European and African who work for the cause of the African, to decry native customs as being a clog in the wheel of their material progress, but I personally cannot see complete virtue in such progress if the African is to have no more than an aped and spurious culture, like the negroes of America. The air is thick to-day with schemes of social security—I must stand aside from the idea that in giving him externals we will have given him more than “bread alone.” I do not underestimate the value of struggle against wrong, but possibly no oppressed people has made the struggle with less cultural life or real social ability than the African. It may be that their absorption of our culture is inevitable because the simple culture of the African has no germinative value for to-day, but long working among them convinces me that they have that which is peculiar to them and which should be built upon. Cultural slavery is a poor exchange for a mess of pottage.

Our painted chapel attracts a lot of attention as its walls slowly cover themselves in murals done by the students. The most recent mural is twenty-four feet wide and depicts a student's own idea of the Last Judgment; in the centre, over the west door, our Lord is seated on a throne and holds in His Hands an adze and a mealie-cob and by the twin standard of “What have you made or what have you grown?” He judges the world: scattered over the wall in strange arabesque are groups of working people busy about their village crafts and manual labour or enjoying the relaxation of music or reading or writing or dancing; a priest celebrates in a chasuble and before an altar the Wippell never knew and nearby another priest holds a child precariously while he baptizes it; in the far corner a fearsomely-patterned snake guards a pit down which a parcel of nudes fall headlong into decorative flames and darkness. The East End is complete too, with two African Saints on either side of Our Lord: Maqamusela of Zululand, Mize of this Diocese, Simon of Cyrene, and Masemola of Jane Furze Hospital. Other murals show the Good Samaritan, The Sower, The Prodigal Son and there are a few other things. After the war I will be able to show you have a photograph of all this. We intend to start painting the outside of the Chapel this year.

The carpentry classes would seem to be a great burden on the teacher: the attempt to get accuracy in measurement from boys who are groggy in arithmetic might madden a less patient teacher; the African likes to use a piece of long grass, nipped off at the right length, as a measure and this might be quite a sound plan if he did not have half a dozen such pieces lying before him to confuse him. Their traditional wood working is well done here: bowls cut from the solid, adze handled stools and spoons, but carpentry with trued wood halts a little.

Wood carving has lost some of its followers, but we have a stock of completed things and we are starting a new batch of boys on the craft.

Drawing and painting have made very great advances and run of their own volition to my great pleasure and that of our visitors. I sell one picture for five guineas and have heard that the owner has been offered a sum ten times as great for it, so we must walk warily in future.

REVIEWS

RELIGION AND THE INDIAN PROBLEM. By SIR R. P. PARANJPYE, D.Sc. Thinkers' Forum. 6d.

INDIAN INDEPENDENCE AND THE CONGRESS. By SASADHAR SINHA. Swaraj House. 6d.

THESE two pamphlets reached us simultaneously. Each is written clearly and forcibly, and puts its case with much skill.

Sir R. Paranjpye is a Senior Wrangler; he has had a very distinguished career as an educationist and a Member of the India Council. He is full of sympathy with the claims of his compatriots to political and economic freedom, but he insists that "there is an equal, if not greater, want of freedom in the social, intellectual, and moral fields for which we cannot blame any foreigners, but are ourselves alone responsible. Once assure everybody of this freedom and the other kind of freedom will not be long in coming." He believes that this other kind of freedom will be brought nearer if more and more Indians are allowed the free use of their reason, unfettered by dogmas, prescriptions, or the fiat of priests or ministers of religion, and are encouraged to follow the dictates of their rational faculty in action. He holds with Lucretius that all religion is opposed to human progress: he repeats vigorously and fairly most of the indictments which can be brought against all the religions known to him and shows how they apply with special force to Hinduism. He allows that Hinduism does at least permit freedom of thought—"India cannot produce a counterpart of the story of Galileo"—but even more than other systems it rigidly enforces orthodoxy in action. He finds himself inevitably "led to the conclusion that the excessive deference to authority in all spheres, and the slight regard paid to the reasoning faculty, are the main characteristics of the Indian people and the cause of most of the troubles from which their country is suffering." "It is not by any so-called purification of religion that permanent progress can be attained"—for in his experience this means merely a cry of "Back to the Vedas" and subjection to the dead hand of a still remoter past. "It is only by lessening the hold of religion and increasing the hold of reason and common sense that the problem of communal strife in India can be effectively solved."

Mr. Sinha does not regard India as lacking in reason and common sense. In his view only reactionary Imperialism has deprived India of complete political freedom for many years past. More particularly he accuses the Government of India of having in August, 1942, let loose "a régime of repression, of unparalleled violence even in India's unhappy history," aggravated by the seizure of confidential documents at the Congress headquarters and their publication on the eve of the Congress Session in Bombay. At this Session, he tells us, the main resolution was to the effect "that an immediate ending of British rule in India is an urgent necessity both for the sake of India and the success of the cause of the United Nations. . . . The Committee feels that it is no

longer justified in holding the nation back from endeavouring to assert its will against the imperialist and authoritarian Government which dominates it. . . . The Committee resolves therefore to sanction . . . the starting of a mass struggle on non-violent lines on the widest possible scale." He does not say what light the confidential documents and subsequent events cast upon the meaning of the word *non-violent* in the resolution. He denies that the Congress was playing the enemy's game, but says nothing of its attempt to cut the communications of troops defending the threatened frontier. He quotes with approval Mr. Gandhi's protest to the Viceroy, "The Government of India should have waited at least till the time I inaugurated mass action." He maintains that "if India is at all to contribute anything valuable to the present world struggle against re-action, she must do so in terms of her own struggle for freedom," and by freedom he means submission to the will of the Congress Working Committee. This view does scant justice to the gallant exploits of the Indian 4th Division and all the other notable services which Indians have zealously rendered to the Allied cause. He also contends that the communal issue between the Congress and the Moslem League was manufactured by the Government for its own reactionary purposes. Here he is in frank opposition to Sir Paranjpye's view that "in India the problem of problems is communal strife and jealousy" and that the nationalist movement has done much to aggravate it.

Where eminent Hindu patriots differ, we hesitate to dogmatize. We doubt whether it would make for an increase either of political freedom or of rationality to wean Indians from all their religious beliefs. Rather we would encourage Indians to purify their religions, not by regression to antiquity but by progress in the light of their highest inspiration, and by the sympathetic study of the best in other systems than their own. Still more do we doubt whether the immediate transfer of complete political responsibility to the Congress at the present time would reduce communal friction. And we are definitely of opinion that such a transfer in 1942 would have involved so serious a danger of adding civil war in India to a Japanese invasion that no responsible statesman could have risked it. At the same time we hope that the new Viceroy will use all his outstanding abilities to devise means for convincing the Congress leaders that the promise made in 1942 will be fulfilled as soon as the threat of Japanese invasion is finally removed and for assuring the Moslem League that Partition is an extreme as avoidable as it is abhorrent to all India's well-wishers.

MAXWELL LEIGH.

THE FOREIGN MISSIONS OF THE RUSSIAN ORTHODOX CHURCH. By SERGE BOLSHAKOFF. S.P.C.K. 3s. 6d.

Of the many misconceptions of the Holy Orthodox Church none seems more widespread than the belief that her interest in the Church abroad has been very small. This has been due, doubtless, in part to western pre-occupation with the "other-worldliness" of the Orthodox Church, but still more to ignorance of the facts. A correction to this on the part of at least the Russian Church is supplied by this little book.

It is a well-written, readable volume packed with historical and statistical information, with a valuable introduction to the history and location of Russian missionary work. This is amplified in the five succeeding chapters and postscript which trace the spread of Christianity throughout Russia itself, to the border states, to China and Japan, and not least to Alaska and in the Americas. Early missionary effort was mostly tribal in nature, owed much to monastic life, and reminds us of our own pre-Norman days, and it is perhaps necessary to remember that Russian civilization developed some centuries later than in the west; and that her Church has not had quite the same need to think in terms of continents as we have. She has very nearly had one all to herself. This alone accounts for the fact that so much of her missionary effort has been to her own people. None the less the work in China, Japan, in Alaska and the Americas has been on no inconsiderable scale, with a well organized and developed diocesan life. The author mentions, too, the remarkable work done for the Russian pilgrims to Palestine in pre-Soviet days.

In contrast to western ways, we note the absence of proselytizing among fellow Christians, the apparent absence of medical missions, or of any organized work among the Jews. The author gives some interesting information of recent happenings in the official attitude to the Church at home, and speaks optimistically of the future.

The present international relationship of the U.S.S.R. and of the western democracies must have religious no less than political repercussions. Let us pray that as the Russian Church is freed once again to take up her world-wide task, she may be able to bring to the missionary problem, too, that peculiar genius for "fellowship" which may become her special contribution to the work of the Church overseas.

IVOR HAINES.

CHIANG KAI-SHEK AND THE UNITY OF CHINA. By JOYCE REASON. Edinburgh House Press. 80 pages. 2s.

The author disclaims any pretension to have written more than a summary of material which is to be found in larger works. It is, however, material which few readers would have found for themselves. She gives us a bright and attractive, fair-minded and accurate account.

Kwangtung is misspelt on page 27, and Wang Ching-wei on page 30. The writer seems, on page 58, to be too ready to concede that an interpretation of the faith which does not include non-violence may be called "Old Testament Christianity."

We follow the soldier-statesman's career from the beginning of the 1911 Revolution, through the disillusionment of war-lord misrule that followed, into the complexities of alliance between Chinese Nationalist and Russian Communist. After the triumphant climax of the Northern Expedition, we return to the never-ending task (so it seems) of national unification, then descend to the still more repugnant one—cause of such bitter misunderstanding—of having to play for time with Japan in the East while relentlessly pursuing the anti-Red campaign in the West. This brings us to the breathless weeks of the mutiny in Sian,

and suddenly to real unification just as Japan strikes in 1937. We see something of our hero's courtship and marriage, his conversion, and his New Life Movement. Appropriately we leave just after having been with Madame and him at family prayer.

JOHN FOSTER.

THE PILGRIM CONTINUES HIS WAY. Translated from the Russian by R. M. FRENCH. S.P.C.K. 3s. 6d.

This quite delightful book is a worthy sequel to Mr. French's earlier translation of *The Way of a Pilgrim*, which gave such pleasure to so many interested in the spiritual life of the Orthodox Church. It is the story of the continuation of the pilgrim's journey after he has attained through much tribulation to the secret of continuous prayer by the constant repetition of the Holy Name of Jesus. It is the same dear pilgrim who travels to a Jerusalem he never quite seems to arrive at, but yet who learns on the way that it may be "better to travel than to arrive"—a little garrulous at times perhaps, never particular as to an hour or two, but with a great capacity for interior silence, and the indefinable charm of those who carry nothing and are yet the possessors of all things.

Part I tells us of that journey. Part II is a dialogue on prayer in which various friends take a hand. We are almost reminded of the *Compleat Angler* and should not be greatly surprised to hear Piscator presently joining in. Part III is a discussion on the hermit life, and on the virtues of silence. Throughout one cannot help being struck with the emphasis which the Orthodox Church seems to lay on Sophia rather than on the mere intellectual perception so dear to the Western Church.

The devotion to the Holy Name has none the less a long and honoured history in Western Catholicism too, and runs like a red thread through the devotional literature of the Church. Still more strangely it emerges strongly in Nonconformity also. From New Testament days by way of the catacombs, St. Bernard, Richard Whitford, the author of the *Jesus Psalter*, through the whole field of hymnology and not least in the Wesleyan Revival, it is "the sweetest name on mortal tongue, sweetest carol ever sung" that has been the "V" sign of all who have greatly suffered and greatly endured. And we are very grateful to Mr. French for giving us this further treasure of Orthodox spiritual life.

IVOR HAINES.

AN INDIAN ST. DUNSTAN'S

The lot of the blinded soldier is a sad one everywhere, but nowhere more so than in India. There is nothing left to him but to go back to his village and sit in the sun or the shade, according to the season, for the rest of his days. Now, however, through the active co-operation of the Government of India and St. Dunstan's, the prospect of a fuller life is opening out before him. A training centre has been started at Dehra Dun where he may be taught such arts and crafts as are possible for the blind. The first trainees have already taken up residence at the hostel. The leading organizer of this fine work is Major Sir Clutha Mackenzie, himself a blinded soldier of the last war.

THE CHURCH IN RUSSIA*

I

THE election of a Patriarch and the Archbishop of York's visit to Moscow signify the dramatic reappearance of the Russian Church on the stage of world affairs. These events are of special importance for the whole Ecumenical Movement. During the twenty years following 1917, Christians in other lands read with varying degrees of horror and sympathy the conflicting and inadequate reports of the fate of the churches in Russia; but those churches themselves were voiceless, and during the first formative years of the Ecumenical Movement no official representatives of the great Russian Orthodox Church could be heard in the world conferences of the churches. Representatives of the other Eastern Patriarchates and autocephalous churches, and Russian theologians in Western Europe and the United States contributed weightily, and the Anglicans had an influence which was perhaps quite disproportionate to their numbers in the world; but while the Church of Rome held aloof and the Church to which the great majority of the Eastern Orthodox Christians belong was silent, the danger of a one-sided and over-hasty development was a very real one. If the Russian Church can in future make its contribution, we may hope to see the Western and Protestant tradition supplemented and corrected at at least three points: the centrality of worship, the conception of community and authority symbolized by the word "*Sobornost*" (i.e. "œcumenicity" as the Eastern Christians understand it), and the priority of the "spiritual" over moral and legal categories for Christian thinking. But is the Church in Russia to be free to make such a contribution?

In discussions on religious freedom in general four spheres of Christian activity have been distinguished: freedom of worship, freedom of preaching and propaganda, freedom to bring up children in their father's faith, and constitutional freedom of self-government and administration. To these I would add freedom to organize works of mercy. How does the Orthodox Church in Russia in 1944 stand in relation to these freedoms?

II

The Soviet Constitution has been revised several times. The latest revision was in 1936. All editions guarantee "freedom of worship . . . for all citizens." But, in spite of the Constitution, relentless administrative pressure and intensive propaganda have been used to make worship very difficult. In many regions campaigns for the

* The writer is an Anglican who has visited Greece, Jugoslavia, Bulgaria, Roumania, and the Soviet Union.

"mass-closure" of churches were organized. In others less direct methods were employed—such as the imposition of heavy taxation and of extortionate charges for lighting; the intimidation of individual members of the "Boards of Worshippers" responsible for each "working" church, and limitations on the movements of priests. The only statistics of the results which are available are those given in the publications of the Militant Godless. Thus in one typical year (1929) "*Antireligioznik*" claimed that 1,440 churches were closed as the result of the activities of local Communists: figures of the same order have been published for most of the first twenty years after the Revolution. Thus it has been estimated that as many as four-fifths of the 50,000 parish churches of pre-revolutionary Russia have been closed. The proportion was certainly higher in the cities. For example, in Moscow there were some 600 parish churches (and as many as 1,800 private chapels) before 1917: by 1939 only 15 parish churches were open.

Nevertheless, as the Russian Bishops repeatedly assured the Archbishop of York, "Worship never ceased." The cost to clergy and laity alike was high. For many years the clergy were disfranchized—which meant that they had no right to support themselves by secular work, and no right to ration cards, and that their children were debarred from receiving higher education or holding any responsible positions. For a time, too, they were forbidden to live within a prescribed number of miles of the centres of cities, or to minister in other parishes than their own; and there was always the threat of banishment to Siberia or the frozen North on political charges. On the other hand, churches could only be kept open where a body of twenty parishioners were prepared to come forward to form a "Board of Worshippers"—or Parish Council—to hold the buildings in trust from the State. To have one's name on such a Board meant exposure to public contempt, to suspicion of being a traitor to the Soviet State, and to a very real risk of exile from the town or province. Yet there were always sufficient volunteers for the Boards to keep many thousands of churches open, and this in spite of the fact that the same people often had to bear crushing financial burdens and support the priest and his family from their own meagre rations.

The example of devotion which our fellow-Christians in Russia have thus given is magnificent; but it has a still deeper significance. In the U.S.S.R. we have seen a Christian Church stripped of all its charitable institutions, of its Church Schools, of all possibility of influencing public affairs, of all organized religious activities apart from the celebration of the Sacraments—i.e. a Church confined to the one expression of its corporate life which modern man regards as quite useless and meaningless—and suffering all this at the hands of rulers who were convinced that a Church so deprived of all extraneous means of retaining popular support would very shortly "wither away"—and yet, because it rightly saw that this was the "one thing needful," holding on to this one activity of worship with the most self-sacrificing pertinacity, with the result that when the trial of total war came to the Russian people, there was still a national Church in being ready

to welcome all those millions who, under the stress of famine and nakedness and the sword, desired to return to the Faith. Here we have seen in one generation a grand historical justification of a Church which has really sought to obey "the first commandment of the law," and has so earned the beatitude of "the poor."

The reports of newspaper correspondents and travellers, including the Archbishop of York, all bear witness to the extent to which the people of Russia are returning to the public worship of God. The churches which are open in the cities are usually full to the doors. On great festivals dense crowds throng the surrounding streets. The congregations themselves join in the singing as they have not been accustomed to do for centuries. The number of churches open for worship increases every year—there were twenty-five open in Moscow in 1942, and nearly fifty by the autumn of 1943. The point is now nearly reached at which no more churches can be opened until more priests have been trained to serve in them. Already the clergy are almost overwhelmed by the number of penitents and communicants, and by the demand for memorial services for those who have died through the war . . . But the Russian Bishops are confident that they will be able to train many more priests as soon as the war is over. A number of theological seminaries or academies (for those over eighteen who have had a sufficient general education in the State Schools) will be opened. There will be a sufficient number of competent teachers of theology. Hundreds of men now serving in the Red Army have expressed the desire to be ordained. The great theological libraries of Kiev and Leningrad were safely evacuated "to the Eastern regions" by the Soviet Government itself. All administrative measures against individual Orthodox churches (such as excessive taxation) have already been suspended, and the heads of the State have publicly expressed their gratitude for the loyalty to the national cause shewn by Orthodox Christians. In fact, there appears to be good hope that freedom of worship will be a reality in the Soviet Union after the war.

III

The question of freedom of preaching and propaganda in the U.S.S.R. is more complex. The Constitution of 1936 recognizes "freedom of worship and of anti-religious propaganda for all citizens." In practice this has been interpreted as prohibiting all forms of Christian propaganda. Until 1941, although there was no official censorship of sermons, priests could only speak to the faithful within the churches and on texts directly connected with the private and personal practice of their religion. There could be no preaching of the Gospel in the market-place, no proclamation of the Word of God to the local or national authorities, and church leaders were extruded from public life. After 1927 the publication of Christian literature became impossible. From the early days of the revolution, organized Christian missionary activity (which had been closely connected with the "Great Russian" policy of the Czar) was prohibited.

On the other hand, the Militant Godless multiplied their public meetings and their publications; by 1932 membership reached five and a half million; twenty-six Workers' Anti-religious Universities had been set up, and the "Anti-religious Textbook," a 370-page manual, had sold 820,000 copies by 1933. But the last ten years have seen a remarkable decline in the membership and activity of the Godless societies. Their own publications have carried more and more reports of slackness and half-heartedness among teachers and in administrative circles. They completely failed to reach the goal of fifteen million members which was set for 1936; and, in 1942, all their publications were suppressed "on account of the paper shortage." On the other hand, a less directly anti-religious interpretation of Russian history has been imposed on artists and teachers. In 1936 the Central Arts Committee of the Union actually banned a new version of Borodin's opera "Bogatyri" because a scene ridiculed the Christianization of Russia by Prince Vladimir; and films about the Christian heroes of Russia's middle ages have become increasingly numerous. The approach of war intensified this tendency to revalue the Christian past in popular films and novels and in historical literature. Newsreels have several times included shots of Church Festivals. Finally a new interpretation of the Constitution (as indeed guaranteeing freedom of anti-religious propaganda but not necessarily forbidding Christian propaganda) was signalized by the official publication of the book, *The Truth About Religion in Russia*, in a sumptuous edition, and by the appearance in October, 1943, of a new monthly magazine in an edition of 10,000 copies with the title *Journal of the Moscow Patriarchate*. The Russian bishops who met the Archbishop of York appeared to be confident that after the war there would be no difficulty in publishing new editions of the Bible, liturgical books and theological text-books, and original work.

In the field of public life the last two years have also seen such significant events as the appointment of the Metropolitan Nicholas of Kiev to the State Commission for the investigation of atrocities, the presentation of a special medal to Alexis, Metropolitan of Leningrad, in recognition of the heroic part which the clergy had played in the defence of the city, and the publication in the daily press of a number of telegrams and letters exchanged between the present Patriarch and Marshal Stalin.

It is too early to say how far this new freedom will extend or how permanent it will be, but at any rate at the moment the Russian Church has a degree of freedom of propaganda which appears to be greater than that of any other non-official body in the Soviet Union.

IV

The legal position of the Orthodox Church is as satisfactory as it has ever been in Russian history. Constitutionally it is completely self-governed. The governing body is the Sobor (Council) of Metropolitan, Archbishops and Bishops, presided over by the Patriarch. (In

more peaceful times representatives of the lower clergy and the laity would also take part in a council.) Acting as a supreme executive body under the Patriarch there is the Holy Synod consisting of three "resident" members elected by the Sobor, and three co-opted non-resident members. The Sobor elects the Patriarch and Synod. The Synod appoints Bishops. There is nothing corresponding to the office of a State-appointed Lay Procurator which Peter the Great created as an instrument for controlling the Church. That there should be a liaison Committee between the Patriarchate and the Kremlin to deal with points at which ecclesiastical concerns might have political and juridical implications is on the face of it both necessary and legitimate. Apart from this Committee there is no official control by the State. The Church is disestablished and it is supposed to be free to manage its own affairs. As the Constitution puts it, "The Church in the U.S.S.R. is separated from the State." Moreover, the Russian Bishops told Dr. Garbett that other religious bodies (e.g. the Baptist-Evangelicals and the Jews) enjoyed a similar constitutional status, and also had central administrative councils recognized by the State. On paper all these arrangements and relationships are far more satisfactory than they ever were in the two hundred years between 1721, when Peter the Great put the Patriarchate into commission, and the fall of the Czardom in 1917. On paper the Russian Church is freer than the Church of England.

But what is the reality? Everyone knows that in the early years of the Revolution Patriarch Tikhon was practically prevented from acting at all—that for years the State granted legal recognition only to the schismatic "Living Church," and refused all legal status for the central authority of the main body of the Church—and that following Tikhon's death in 1925 no Patriarch could be elected or meetings of the Sobor held until after the historic interview between Marshal Stalin and the Church leaders in August, 1943. The Soviet explanation of these events is of course that the Church was suspect on *political* grounds; that it was because they were politically disloyal that so many churchmen were imprisoned or banished to labour camps, and that it was only after the war had begun and the Church leaders had given such convincing proofs of their loyalty to the national cause that they could reasonably expect to enjoy a fuller measure of self-government.

If we try to get beyond this and ask if there is any special significance in the fact that the Soviet Government has chosen this particular moment to give more reality to the constitutional position of the Church, we are in a realm of speculation where there is no reliable evidence. Some say it is merely a tactical move. "The Balkans are worth a Mass": a gesture could be made to placate Anglo-American opinion: so many Russians seemed to want "the consolations of religion" under the stress of war—and a temporary relaxation in the administrative pressure on the churches could be safely granted. Others say this is an aspect of a much more profound change. The strain of the war, the rise of national feeling, the dynamic of revolutions in general—all make a swing to the right inevitable. In Russia that means a swing away from

the essentially Western rationalism* of the first Bolsheviks, and a return to something much nearer to the traditional Russian outlook. In this new phase, so some people think, the Soviet Government is prepared not only to tolerate but to *use* the Orthodox Church as a means of strengthening morale and inculcating discipline.

On the first view, the easier conditions under which the Orthodox Church lives at the moment are likely to last only as long as the national emergency. When the war is over toleration will again be swept away in another wave of revolutionary advance. On the other view, the real danger of the future is a revival in a new form of the Byzantine alliance between the Church and another typically Russian despotism. It is also, I believe, possible that if the British and American Governments pursue a wise and friendly policy towards the Kremlin a third, and, from the Christian point of view, more hopeful development may occur; the arrival of an Orthodox Church delegation in this country this summer, and the receipt of definite news about the extension of a greater degree of freedom to the minority churches in the Soviet Union, would encourage hopes that this third alternative was being followed. But we simply do not know enough to be able to be any more definite.

V

It will be apparent that it is very difficult to come to any very definite conclusions about the probable future relations between the Russian Church and State, and between the Russian Church and the World Council of Churches. But one conclusion we can state: the bond between the Russian Church and the Russian people has not been weakened to anything like the extent which Marxists hoped and many Christians feared. Whatever the future may bring, the Russian Church goes to meet it as a united, seasoned, and spiritually well-armoured unit of the Church Militant.

This brings us back to our starting-point. Whatever may be the degree of liberty which it enjoys in the future, the Russian Church has already witnessed by its continuing existence to the vitality that flows from worship, to the strength of a spiritual fellowship (*Sobornost*) maintained even when all central Church government was virtually non-existent, and to the beatitude which comes to those Christians who are content to suffer with "the poor." Whether or not the churches in Western Europe have also to suffer a new Dark Age, we surely have something to learn from our fellow-Christians in Russia.

* As Professor Berdyaev often pointed out, the Russian Revolution was a blend of Western materialism with a typically Russian Messianism.

U.M.C.A. IN WAR-TIME

By A. G. BLOOD.*

THE Universities' Mission to Central Africa supports the work of the Church in Africa in the dioceses of Zanzibar, Nyasaland, Northern Rhodesia, and Masasi, which lie within the territories of Zanzibar, Tanganyika Territory, Nyasaland, N. Rhodesia, and partly in Portuguese East Africa. Thus the first thing to be noted about the U.M.C.A. in the present war is that our dioceses have all been mercifully delivered from that direct contact with war which wrought such havoc in our work during the period 1914-18. This is a matter for which we are most thankful.

But that is not to say that the war has had no effects on our work. It has : and they have been considerable and serious. But they have not all been a loss : some have been a real gain.

I. AFRICANS AND THE WAR

On the outbreak of war wild rumours spread among Africans and caused much fear lest the war should descend on their own country, and lest the German government should return in Tanganyika Territory. But with the dissemination of accurate news by wireless, Government broadsheets, or by visiting Europeans in the villages, excitement died down and, as the news became less, even interest somewhat waned. But the more enlightened were well aware of what the outcome of the war would mean to them for good or ill, and everywhere there has been a readiness to take such share as they could in the fight for freedom. Our senior African teacher at St. Mark's College, Mapanza, wrote in *Mutende*, the Government paper for Africans in N. Rhodesia : "The African is quite ready to do his part. Great Britain is the best friend Africans ever had. We have had peace and advancement under the British flag, and we are determined to defend our defender in her time of trial."

African support has been practical. Large numbers have been recruited for the Forces, and the King's African Rifles and Northern Rhodesia Regiment served with distinction in the East African and Madagascar campaigns, and many are now stationed farther afield and outside the African continent. Recruiting has had a serious effect on the work of the Mission in that many of our teachers have gone for service as signallers and for other specialist jobs in the Forces. Already there were none too many teachers for the educational and evangelistic work in the villages, and this reduction has accentuated the problem still further. The recruitment of many thousands of other men has also made even more acute the already grave problem of the serious depletion of the numbers of young men in the villages. "The dis-

* Canon Blood, formerly a priest of the Diocese of Masasi, is editor of *Central Africa*, the monthly magazine of the U.M.C.A.

integration of village life, both economically and morally, that results from the exodus of a very high percentage of the men is too obvious to need further comment," the Bishop of Nyasaland has said, "but while the problem becomes increasingly urgent, we are as far off as ever from a permanent solution of it."

With the Forces every effort is made to care for the spiritual welfare of African soldiers, and both European and African chaplains have been appointed, and report is made from time to time of Baptisms and Confirmations. British troops have been impressed by and have written appreciatively of the devotion of African Christians in the Forces.

Africans who are left at home also take their share in the war effort. Apart from generous subscriptions to war funds of various kinds, many were greatly distressed by the destruction of churches in this country and the sufferings caused by bombing, and in Nyasaland African padres and teachers started and subscribed well to a fund to aid the bombed churches in England.

II. THE AFRICAN CHURCH

"Take anything you like of ours, so long as the work itself of the Gospel is not cut down." That was typical of the replies received by the Bishop of Masasi when he wrote to his staff to say that economies must be made. And it is in that spirit that the work of the Church in Africa has been carried on during the war. In spite of all difficulties progress has been made.

One of the happier results of war-time difficulties of travelling was that for the first time in our Mission history the Church in Africa witnessed the Consecration of one of its bishops. On St. Michael's day, 1941, the Rev. Robert Selby Taylor was consecrated by the Bishop of Zanzibar to be Bishop of N. Rhodesia. This was a great and historic occasion in which not only bishops supported by U.M.C.A. took part, but two others supported by C.M.S. and S.P.G., thus "transforming the service from the private concern of one particular mission into a corporate act of the Church of East Africa," to quote the words of the Bishop of Nyasaland, in whose cathedral at Likoma the Consecration took place.

In 1943 another change occurred in the roll of bishops. Owing to his advanced age, and feeling it his duty to make way for a younger man to face the difficult problems of post-war Africa, Bishop Birley resigned the see of Zanzibar on June 11th, the eighteenth anniversary of his Consecration, after thirty-six years of devoted service in Africa. He has been succeeded by Bishop William Scott Baker, consecrated on St. Michael's day.

Nothing is of greater importance for the building up of the African Church than the steady growth of the African ministry. In every diocese of the Mission there have been ordinations of priests or deacons or both. In 1943 alone twenty African priests have been ordained. This may not appear a large number, but it is sufficient to make an immense difference in the work of the Church in dioceses where many, if not most, village churches could only be visited by a priest once a month.

and even that maybe only for a single night. More men are already in training.

Another important development which the war has failed to stop is the beginning, under the care of an African priest and of the Sisters of the Community of the Sacred Passion, of the Religious Life for African women. In 1941 three African girls, after their vocation had been well tested, were clothed as novices of the African Community of St. Mary by the Bishop of Zanzibar, and others are considering their vocation. These young women have to face very great difficulties in this endeavour, and need all our prayers for their perseverance.

It is remarkable that in spite of the war it has been found possible to start new parishes in order to benefit the pastoral care of the increasing numbers of Christians. What the Bishop of Nyasaland wrote of his diocese is true of all. "Everywhere," he said, "I have found the work for which we exist going on undisturbed in spite of inevitable difficulties. Heathen are being taught in preparation for the Cross, catechumens are being baptized, the schools and training colleges are carrying on, the hospitals continue to preach Christ in action, and everywhere the priests of the diocese are busy on their unending round of pastoral visits to their scattered people."

III. THE EUROPEAN STAFF

The European staffs of the bishops in Africa have suffered severely as the result of the war. In normal times they come home on furlough to England after three years' service. No such leave has been possible since the war started, and though in many cases leave has been spent, as it became due, in South Africa or in parts of Central Africa outside our Mission, this has been a poor substitute for the complete change of climate and surroundings which form so valuable a part of the furlough at home. But those who have been to South Africa have met with great kindness, and their visits have not been without their value. As one of them wrote in *Central Africa*, the Mission's monthly magazine: "I believe that we missionaries on furlough are privileged to do a lot in the way of reconciling the European south of the Zambesi to a fairer and more sympathetic attitude to the natives, by our own behaviour towards them, ordinary conversation, and by teaching and preaching when opportunity allows." And again: "I believe that we can learn much from the methods of missions in the south, and one thing that strikes me is the native evangelists and preachers who do most valuable work." Thus can good come out of evil.

But it is not mere length of time spent in the tropics which is a strain. There is the anxiety for relatives and friends in the homeland subject to enemy raids: there is the infrequency and uncertainty of mails: there is the difficulty of maintaining supplies of food suitable for Europeans: there is the strain of squeezing additional economies out of already far too slender means: above all there is the constant stress of maintaining the evangelistic and pastoral work of the Mission under the threat of yet further reduction of resources, and the sorrow of having to turn their backs on opportunities for expansion, however

much they cry out to be seized : and there is the almost, but happily not quite, complete absence of new workers to join the staff and bring new life and encouragement to tried and overstrained forces.

IV. DIFFICULTIES OF SUPPLY

One of the most valuable assets of the missionary at all times is the ability to "make-do and mend," and difficulties of supply due to the demands of the war on shipping have given this ability even greater value than usual. Some instances of the ingenuity which has been exercised to overcome these difficulties will be of interest.

"Some time ago," says one writer, "when I was doing the house-keeping the shops ran out of flour, butter, and coffee, and we were down to our last chicken and had eaten our last egg ! And there were thirteen or fourteen of us to be fed for two or three days ! I got some rice and had it pounded into flour and mixed with cassava flour to make bread. It made the oddest bread—didn't rise at all and was a dirty grey colour and full of grit. But we had to put up with it for about a fortnight."

Educational supplies are usually sent out from England, but are now greatly restricted. At one of our training colleges the Warden "first began by treating old copies of *Punch* and using them for exercise books. He has now begun to fill the school inkpots with dregs of his teapot (and they make a very satisfactory ink), and I hear that he is also making glue from his old shoes."

But what is far more serious is the difficulty of obtaining medical supplies in spite of the willing co-operation of Government medical officers who help to the utmost of their own resources. In some cases substitutes can be found. Thus, "one of the last boxes of drugs to come out from England was packed with countless strips of very strong cellophane paper. These are all being used as bandages, and they have the great advantage that threads with which to stitch one's clothing cannot be pulled out of them. The banana leaf is also coming back into its own as a bandage." But for some supplies no substitute is adequate. "The drug whose loss we are going to feel most seriously is hydnocarpus oil, which comes from India and is the common treatment for leprosy. Our stock is almost exhausted, and as far as one can foresee the specific treatment of leprosy will have to be restricted until fresh supplies can be sent." In another diocese treatment was suspended for several months owing to lack of the oil with the result that "some early cases which were responding well to regular dosage are worse than when they first came to us." Since that was written, however, Government has taken steps to remedy the situation as far as possible.

But in spite of all these difficulties the work goes on. Medical orderlies are being trained at Minaki College in Zanzibar diocese, and are gaining the Tanganyika Territory Government medical certificate. Three of these orderlies serving with the military forces have been highly praised, and the medical officer under whom they worked wrote to congratulate Dr. Mary Gibbons who is responsible for their training.

Moreover, African girls are now being trained as nurses, and one or more of our hospitals, after being visited by the Director of Medical Services of Tanganyika Territory, have been recognized as training schools for African nurses.

In education, too, progress continues to be made in spite of the difficulties which are met. More of our students from Minaki have gone on to Makerere College in Uganda to benefit by the highest grade of education yet available in East Africa. And in N. Rhodesia, the Bishop writes, "the education of the country is making very rapid progress," and "the demand for Africans with a good educational background is insatiable." The education of girls is also making notable strides.

V. FINANCE AND HOME ORGANIZATION

To meet the slump in contributions at the beginning of the war the home expenses of the Mission were cut by ten per cent. and the grants to Africa had to be reduced by five per cent. This was a serious, though unavoidable and expected, blow to the dioceses, where immediate steps were taken to effect economies. One of the methods reluctantly adopted in some parts was the reduction of wages. But "no African would hear of our closing down any part of our work" as a means of avoiding these cuts, and with few exceptions "the reductions were accepted with a very good spirit." It is gratifying to note that in two dioceses at least it has now been possible "to do something to mitigate for our African teachers and Mission employees the hardships of the steady increase in the costs of living."

In all the dioceses fresh appeals were made to encourage the Africans to greater efforts in self-support, and it is good to record that in spite of rising prices and the reduction of wages real improvement in this direction has been made.

Savings have also been effected by reductions in grants to European members of the staffs both for Mission and for private expenses, the latter being a voluntary offering from an already small allowance. The impossibility of furloughs to England has also caused a considerable saving. By these and other means the dioceses have been able to make both ends meet in spite of continually rising costs of maintenance, and the work has gone on without retreat if without much advance.

The Home Organization in London has carried on its work at Central Africa House throughout the war with only one day's interruption and, in spite of many bombs in the neighbourhood, the office has so far escaped serious damage. The staff has been much reduced by the departure of the younger members to the Forces, and those who remain have carried on successfully. With no missionaries coming home on furlough deputation work has been greatly reduced, though the home staff both in London and the provinces do all they can—and more than they ought.

Thanks to the munificent gifts of the American Episcopal Church and to the devotion of our supporters throughout the country, no further reduction of grants to Africa became necessary, and since 1941

there has been a steady increase in the amount received in contributions. This is the more a matter for thankfulness because this increase is the result not of a few large donations but of a more widespread support from a greater number of parishes than ever before. It was this increase, achieved in spite of the decrease in deputation work, which emboldened the Secretary to call for an additional £5,000 in 1943 so as to bring our income back to its pre-war level once more. So well did our supporters respond to this call that the actual increase was little short of £6,000, for which we are most thankful to God and grateful to them, and the grants to Africa have now been restored to their former level.

VI. CONCLUSION

At the beginning of the war the Secretary wrote in *Central Africa* that the work in Africa "must and will continue . . . We at home must continue our support. Our hopes of expansion in Africa must be postponed. . . . But we must do all that we can to see that the Church in Africa suffers as little as possible." In his review of 1939 one of the bishops in Africa wrote that "in considering ways of retrenchment the essential point is clearly that whatever other reductions may be necessary to meet a reduced income the work itself must not be reduced and that even if for the moment no advance is possible at least there shall be no retreat."

That determination, the same in Africa as in England, has, as we hope this article has shewn, been by God's grace wonderfully fulfilled. That success makes us thank God and go forward into the future with renewed hope and faith that we shall see yet greater things than these.

BASUTOS IN THE MIDDLE EAST

The Bishop of Bloemfontein writes :

"The Basuto have been doing, and are doing, a variety of work. They helped largely to construct an important railway in Palestine and Syria, where they arrived only a day after the invasion began and where they stood up bravely to air raids. They serve in fire brigades, they are working with British units, and they helped to load bombers for one of the most spectacular raids of the war.

"I found them almost universally well spoken of as to character and conduct, and it made me proud to be their Bishop.

"One delightful feature has been the fact that over £200 has been contributed voluntarily by the Basuto up North towards a project I have for a Teachers' Training College in Basutoland.

"There has been a very remarkable spiritual revival in the Pioneer Corps : well over a thousand have been baptized and as many confirmed (in the Anglican Church). Whilst I was in the Middle East I confirmed about 625 Basuto, besides another two or three hundred others."

The Spiritual Issues of the War.

THE CHURCH IN THE SCHOOL

By F. W. T. CRASKE*

THE 1944 Education Bill is now under discussion, and before long will be on the Statute Book. The place and teaching of the Christian Faith in the schools of this country has a prominent place among the topics regarded by Churchmen and Parliamentarians as urgent and important. In moving the Second Reading of the Education Bill, Mr. R. A. Butler said, "Let us hope that our children—to use words found in one Agreed Syllabus—'may gain knowledge of the common Christian Faith held by their fathers for nearly two thousand years; may seek for themselves in Christianity principles which give a purpose to life and a guide to all its problems'."

During the past generation much work has been put into Agreed Syllabuses¹ of Christian instruction for use in elementary and secondary schools. There has been a steadily growing interest among teachers in the giving of effective Christian teaching. The Institute of Christian Education at Home and Overseas has been increasingly used by thousands of teachers for some years. It is seldom, however, that adequate attention has been given in syllabuses either for Church schools or for Provided schools to the place of the Church in the Christian Gospel, and in particular to the story of the Christian Church in the twentieth century.

There is a danger that the new insistence on the importance of religious education in every type of school may not be related to Christian worship and to Church membership. What is urgently needed is that all Christian education should recognize the relation of the Church to the Bible, and should be illustrated at every point, not only from the story of the Church in the past but also from the worship, work, and witness of the Christian Church throughout the world to-day. The theme that missions cannot be a side-line and that the missionary motive must be at the heart of all our teaching needs greatly to be recognized in all our schools. It is encouraging to realize that whenever teachers have been presented with this theme their attitude to their work as Christian teachers has been transformed. At refresher courses on religious education and instruction, arranged by the Board of Education, not only have all the available places been filled but numerous applications have had to be passed on to a future course. The teachers have given consistently a warm welcome to the feast of good things presented to them by biblical scholars. Yet, when lecturers with the missionary experience and teaching capacity of

* The Rev. F. W. T. Craske is Education Secretary of the Missionary Council of the Church Assembly.

Professor John Foster have lectured at these courses on such subjects as "The Early Church" and "The Younger Churches," or "The Church in the Twentieth Century," there has been an even greater welcome. In most cases the teachers have been covering entirely new ground.

On such occasions the religion of the Book has been seen to be the religion of a Universal Society, whose forbears had given the Holy Writings to the world. These teachers have come to realize that it is a world-wide Church which has preserved, translated, distributed, and taught the faith of the Bible throughout the centuries and in every part of the world. "I never saw the Church so clearly or in such a setting before," said an experienced Christian teacher at a recent Board of Education course, which had been arranged for the Board by the Institute of Christian Education.

A great responsibility, therefore, rests on Church leaders and teachers who have the missionary cause at heart to do two things to secure the rightful place for the Catholic Church in the life and teaching of our schools.

1. They should be taking a leading part in convincing the teachers of this generation of the essential place of the Church in the Gospel. Teachers and educationists who profess concern for Christian principles, but are not interested in the Church, will be won most effectively for truly Christian education as we introduce them to the story of that Church which is of every land. The missionary message is the key to effective Christian apologetics to-day. The facts about the Church throughout the world afford the necessary antidote to the despair and the cynicism of many teachers about the Church as they have known it, or as they have thought they knew it.

2. We should see that all teachers who have the responsibility for religious education have as informed and inspiring a knowledge as possible of the twentieth century facts about the Anglican Communion throughout the world and about its relationship with our sister communions.

There are some schools—elementary, secondary, and public schools—in which the Church has been seen in true perspective. In most schools this perspective is greatly lacking. It may be helpful to realize what a difference this true perspective should make, and has made, in the life and teaching of a school.

- (i) *In the worship of the school.* Christian worship becomes for the scholars a part of that worship which is being offered to God the Father by fellow Christians in every land, to God the Son who is to-day taking away the sin of all the world, to God the Holy Spirit who is guiding peoples of every race and nationality. The use and teaching of the Prayer Book is transformed, as its references to the "holy Church throughout all the world" and to the Church which is interceding "at all times and in all places," are illustrated from the world-wide life of the Church to-day.

- (ii) *In history and geography.*—The fact of the Church to-day and its place in contemporary history, e.g. in China, Japan, Africa, is so often unknown to scholars who have been given a secular story with some passing reference to Livingstone and exploration, and the occasionally

disruptive influence of foreign missionaries. The relations of Church and Government, the story of the pioneer work of the churches in education, in medicine, in social reform, and in international relationships, should be an essential part of the teaching of history. The part played by the Church in the Dominions and the Colonies, in rural education, and in the humanizing of industrial and economic relationships, should have its place in any picture of the world of to-day. In the whole approach to the study and understanding of peoples of other lands the contribution of the Church to art, architecture, music, literature, and literacy, and to the study of non-Christian religions, should have its rightful place.

(iii) *In the religious education of the school.*—As we have already seen, the Church in the twentieth century is so often unknown in our schools, but its consideration would bring vivid interest and relevance to the teaching of Church history. There is abundant material for teachers to use in illustrating every aspect of Christian doctrine and ethics, not only in the considerable missionary literature of this century but also in missionary periodicals like the *International Review of Missions*, Missionary Society reports, Unified Statements, and of course the EAST AND WEST REVIEW. If missionary education becomes a reality in our schools, the rising generation will know something of the story not only of Christian disunion but also of growing co-operation between Christian churches and the rapid advance of the Christian cause throughout the world, particularly during the past thirty years.

In general, the discussions of the Sixth Form on religious questions and the answers to the questions of young people on every aspect of the Christian faith, will be more effectively dealt with as the teacher can draw on the resources of a universal Church. As the time comes for the school-leaver to consider his life's work, the field of service offered by the Church overseas will have to be given equal consideration with the invitation to work in this country.

The boy or girl being prepared for Confirmation will realize that the communicant is pledged both to worship and witness in a universal company of Christians of every land.

How can we secure a better vision of the Church of to-day in the school of to-day?

We need first to get the teachers together, from every type of school for Missionary Schools, Refresher Courses, Conferences, and Retreats. The supporters of the Missionary Societies and the members of Diocesan Missionary Councils can see that this is done increasingly in every diocese. They will find material which can be adapted for these occasions in the new Missionary Education Syllabus which is being published by the Church Assembly Missionary Council, "the Christian Fellowship."

Secondly, we need to examine all syllabuses of religious education from the point of view of our theme, and secure that in content and method they reflect faithfully the Church of Christ as it really is.

Thirdly, due place should be given in Training Colleges, as well as in Theological Colleges, to contemporary Church History.

Fourthly, we need text-books for teachers on the world-wide Church. The United Council for Missionary Education is giving much thought

to this urgent need, and is anxious to have the help of experienced teachers in the production of such books. School libraries should include the best that is available in missionary books, maps, and pictures.

Finally, as circumstances permit, the schools at home should be kept in close touch with a school or schools in oversea dioceses.

This is not a question of adding to an already crowded time-table. It is the transformation of the outlook, activity, and teaching of the school by the sharing of the good news of what God is doing through His Church in all the world. Every new generation has a right to be made aware of what God is doing in the world, and to be faced with the facts about the contemporary Church. Only then will young people have the responsibility to respond to the call of God, and be fully introduced to the spiritual resources available for them in the Body of Christ.

FROM THE BISHOP OF EAST SZECHWAN

Last month a letter came from Bishop Scott from the Civil Assembly Centre at Weihsien. In the camp at Weihsien there are seventeen hundred people, and he reports that the conditions are fair. Sunday and daily services are held regularly, and confirmations were planned for both September and October. Many "guest" communicants are made welcome, by which I expect he means Christians of other churches. He is not able to communicate with Bishop Lindel Tsen, Bishop of Honan Diocese, who is caring for the three northern dioceses of Honan, Shantung, and North China, nor can he write to his vicar-general in Peking. But he has received letters from English friends there, aged or invalids who are allowed their liberty, and these tell of Church work and property continuing in peace. The letter closes with: "May God be with you all and grant a righteous peace," and I send these words to you, for I am sure that the Bishop would mean you to be included in this greeting. Bishop Wellington is in one of the camps in or near Shanghai, I do not know which, perhaps you have details, and dear old Bishop Norris is living in the Missionary Home there, where the aged and several sick missionaries are allowed to stay in comparative liberty.

POST-WAR PROBLEMS IN INDIA

By THE BISHOP OF DORNAKAL

*The following is an extract from a recent article in the
"National Christian Council (India) Review."*

WE shall now consider a few of the positive problems that will arise in the Church of post-war India.

1. The first is the problem of the reception and assimilation of the thousands of Christian men who will be demobilized when war is over. The Tamil, Telugu, and Malayalam areas and the Punjab have contributed a large number of Christian men to one or another form of war-service. These men will have travelled all over India, received a technical training, and have got accustomed to wholesome food—and plenty of it—and good wages. How are they going to be assimilated into villages? I said thousands. I have it on good authority that more than half of all the recruits from the Telegu districts are Christians. We have been trying to supply some of the training centres with Christian ministers. All my knowledge goes to demonstrate that our men, wherever they go, keep up their religious allegiance; that in some centres they themselves conduct daily prayers; and that they are very good in attending Sunday worship and the service of Holy Communion. Under the strain of anxiety in regard to home and families left behind, and in the midst of many temptations and cantonment attractions, they appear to be more faithful in the practice of their religion than we are accustomed to think of the Western soldier. How is the Church to capture all this piety and loyalty for the advancement of the Kingdom when these men return home?

Co-operation is essential in this field. A single Church or Mission cannot provide adequate capital for the technical equipment of the industrial workshops required to employ the demobilized men. Different churches may undertake different technical institutions where the men could use their war-training to produce, not weapons of war, but implements of peace and instruments of health and good living.

2. Another urgent present need is for each church to help the relations of the men in the Defence Services so to conserve the money sent to them by their sons and relations as to provide them with capital when they return to start small business enterprises. It is well known that a lot of money is coming to our Christians in this way. Some of this is being rightly utilized for paying off old debts and for celebrating marriages. But I am afraid a great proportion of the money is being squandered by thriftless fathers and mothers, in extravagant marriage expenses, and in giving relations far and near a really good time. Most of our Christians have never had cash at their disposal as they have now. Advice must be given about saving it for capital certificates. Even a small capital of Rs. 300 would start a man on a self-supporting

enterprise, such as a cart and a pair of bulls, cattle and implements to start his own cultivation on rented lands, implements to start his own carpentry shop, a tailor's shop, or a petty trade. I wonder if a capable man can be put aside in each Mission area as Economic Adviser of our village Christians.

3. Another problem is that of employment.

Could the churches help by opening an Employment Bureau, which would maintain a list of all the returning men and help to place them in future factories and workshops which may want skilled and unskilled labour? The fact that civil supplies have been largely cut off from abroad has already resulted in the opening of new industries or the enlarging of old industrial plants. We may expect a large increase in such industrial concerns after the war. Motors, technical implements, chemicals, paper, and hosts of similar essential articles will be produced in India, and will require an unlimited supply of labour. It is important that our men who have received training as war technicians should be brought into touch with peace-time industrials to help to make India more self-sufficient than hitherto.

4. Church Union is another issue that will be forced upon the post-war Church in India. All of us are familiar with the events in Japan and occupied China. A recent writer refers to this in these words: "The Government's chief aim was a simplified control; and it was not surprising, therefore, that a definite attempt was made to force all existing Christian bodies in Japan into one organization."* The result is now well known. The Roman Church found insuperable obstacles to such a union. The Anglican Church and the Russian Orthodox Communion preferred not to go into such an arrangement. All other Protestant bodies—forty in number—joined in one "Japan Christian Church." This Church is one united Church under unified leadership, but organized on the branch system. There are eleven branches, each branch containing in it different groups "retaining certain former denominational characteristics."† Ten weeks after Government pressure began, says the *Japan Christian Year Book*, this great revolutionary change was an accomplished fact. This Church received Government recognition on November 25, 1941.

A very similar story is told of the Church in occupied China. Mr. Weller of the C.I.M. writes: "Bishop Abe has been appointed superintendent of the Christian churches in China. A General Synod to govern all the churches is to be formed to which all Protestant churches have to belong. It will be undenominational. All organizations, not conforming to this arrangement, will be disbanded. All foreign money and foreign influence on the policy of the churches must be eliminated. In due course all public Mission property will be confiscated. It is therefore necessary to get such property as is necessary for church use transferred to Church ownership as soon as possible."‡

Such pressure may not be brought to bear upon the churches in

* *The East and West* January, 1943.

† *The International Review of Missions*, April, 1942.

‡ Quoted in the *National Christian Council Review*, May 1943.

this land by any post-war Government of India. Nevertheless, has it not often been said, possibly with some exaggeration, that if all foreign missionaries were to be withdrawn from India to-day, the Christians of India would constitute themselves into one Church to-morrow?

The South India Union proposals affect only three of the churches in South India. There will be need for a greater union than this if the churches are to present a united front to post-war India. Financial dependence on the west, the considerable power concentrated in consequence in Missions and missionaries, and the long traditions of worship and order held most tenaciously by Christian leaders—are obvious obstacles to any larger Church Union. But can we look with complacency upon the phenomenon of coercion of the churches into union, by agencies from without and from within? Is it not time for those who have the responsibility for the direction of the Church to-day seriously to question themselves: What hinders my Church from being united with others? They must honestly face the issue whether these hindrances ought for ever to be a bar to united life and action.

5. Lastly, there is the problem of helping the Church to be the Church indeed, so that it may function in the power of the Risen Lord in a post-war India.

The Church to-day is everywhere ill-spoken of. That nations nominally Christian should be at war with each other is indeed a stumbling-block to many superficial thinkers. That the Church has been powerless, after these many centuries, to avert war is urged against Christ's unique claims. The fact that millions of nominal Christians in the West are falling away from the Faith of Christ and sinking into materialism, paganism, and atheism is advanced as a proof of the lack of any inherent divine power in the religion of Jesus Christ. Indian Christians there are who never cease to speak and write disparagingly of the Church, its ministers, its worship, and its sacraments. All such criticisms ought to humble us and drive us to our Lord, who also once again is in the Church maligned and crucified. The Church is passing once again through its Gethsemane and its Calvary with its Lord. It will have its Easter too. The Church should realize this and prepare for the resurrection day. We must even now bear witness to the unchanging power of the Cross of Christ—power to melt hard hearts, power to inaugurate the new era, power to overcome the evil and selfish ambitions of men everywhere, and power to draw all men unto Himself. This is the time when Christians must go back to the study of the Church, its nature, its place in the world, its ministry, and its sacraments as recorded in the history of the New Testament Church. It is the corporate witness of the Church that has been feeble; it is its corporate life and witness that need strengthening and renewal. Much harm has been done in recent years by over-emphasizing personal salvation and sanctification, and neglecting the Church's corporate life and worship, and its corporate witness to compel the attention of the unbelieving world. Yes, it is union we need, it is revival that is urgent—union of the churches, and revival of the Church's corporate witness. This is the task to which we all must devote ourselves now and in the immediate future.

THE GOSPEL AND THE WORLD

II. THE GOSPEL AND THE WORLD WITHIN THE INDIVIDUAL (*Mark vii, 24-30*)

By F. C. SYNGE*

ATTEMPTS are made to soften the harshness of our Lord's reply to the woman by pointing out that *κυνάριον* is a diminutive, suggesting pet dogs rather than scavengers. This is a mistake; first, because Mark uses diminutives frequently and appears to mean nothing in particular by them—e.g. "little daughter" and "little demon" in this passage; and, secondly, because the hard things in the Scriptures are not there to be evaded and explained away, but to be faced. A hard thing stands at the heart of Christianity, the Cross, and hard things in the Scriptures are to be expected. We must not begin by saying, "This is crude; when we have softened it down we shall be nearer the truth." Rather we must say, "This is harsh, and our interpretation must contain a harsh truth if it is to be the true interpretation."

The woman was a Gentile. She represents the whole Gentile world for this story, like all the others, has a universal as well as a particular reference. It happened to an individual, but the individual is representative. The question underlying the story is, "On what terms are Gentiles to hear the Word of God?" You will remember that Matthew's version contains the words, "His disciples came and besought Him, saying, Send her away for she crieth after us," revealing what Acts corroborates, that there were some who were unwilling for Gentiles to be admitted on any terms whatsoever.

The Gentile woman comes to Jesus and begs Him to heal her daughter. He replies, "Let the children first be filled; for it is not right to take children's bread and to cast it to the dogs." It is wrong to convert meat-for-children into meat-for-dogs, a point which rationing makes it easier for us to appreciate. It is an offence to cast to dogs food which is fit for human consumption: it is wrong to buy children's biscuits and feed them to pets as dog-biscuits or to put them in the dust-bin, which is the modern equivalent of scavenger dogs.

The woman's reply shews that she appreciates this. What she says is that dogs do eat children's food, crumbs under the table, that which remains meat-for-children. What she urges is not that children's food be converted into dogs' food but that dogs may be converted into children, in that they eat what still retains its character of children's food. She does not plead that bread under the table may be legitimately accounted dogs' food, but that dogs under the table may be

* The Rev F. C. Syngé is Domestic Chaplain to the Bishop of London.

accounted children ; not that food under the table becomes dogs' food because dogs eat it, but that dogs under the table become as children in that they eat children's food. It is not the meat which she wants changed and degraded, but the status of the eater changed and enhanced by the meat. For her understanding she was granted her prayer.

Now, we who preach the Gospel are entrusted with meat for children. It is a treasure with which we must not tamper. We must not convert it into dogs' food, adapted to the world, changed from a Word of Faith into a word for the world. By the world I mean that which has no faith in Jesus as Christ, Son of God, Saviour, the Word made flesh. The world *qua* world cannot believe this because in believing it ceases to be the world. The world has the capacity to believe, but not the will to believe. To the capacity to believe preaching is directed. The preacher must assume in his hearer, whether that hearer be a European or some aboriginal who hears the Gospel for the first time, the capacity to believe and must address himself to it. He does not plant it ; he offers to it an object of faith. And if the hearer believes the Gospel he is transformed by his faith.

If we try to preach the Gospel as though to lack of capacity to believe, we are bound to distort it, expounding it in terms foreign to it and omitting the essential elements of it, namely faith. Preaching cannot be made intelligible to one who has no capacity to believe or to one who has the will not to believe, since the Gospel is essentially something to believe. And faith in the Gospel works transformation, conversion, repentance. It is volcanic, dynamic. What the world asks for is something to understand which will leave its manner of life unaltered and unchallenged.

I am not decrying the intellect or the use of reason. What I am saying is that faith is essential. It is possible to believe the Gospel with but a slight understanding of it. It is quite impossible to understand it without faith. You will remember Anselm's *Credo ut intelligam*.

Our commission is to preach, not something which the world can understand, but something which it must believe, to offer meat-for-children unadulterated, unchanged ; not to convert it into meat-for-dogs and offer that to dogs *qua* dogs, but to convert dogs into children by evoking faith.

The world is without the Church. It is also within it and within our own hearts individually. In me there is a hard core labelled "world." It will not believe, for faith signs its death-warrant. Faith means its conversion, and therefore it demands that meat-for-children be converted into meat-for-dogs. It demands something to understand and not believe, a philosophy, a Gnosis, and not a Faith. It wants to remain in its doghood.

The question which Jesus was putting to the Gentile woman was, "Are you seeking the benefits of Christianity without regeneration and conversion, meat-for-children without becoming a child?" And this is precisely what the world within and without is seeking : it wants the Gospel on easy terms. It wants forgiveness without the discomfort of accusation and repentance : it wants the assurance of being in the Grace of God without confessing its own dis-grace : it wants a God

of Love who forgives, without having a God of Justice Who accuses and condemns.

It is at bottom the world within which has distorted the Scriptural Gospel by leaving out all its harshness of accusation. The world flinches from the doctrine of the Wrath of God, not really because this is unbecoming in God, though that is the reason it gives, but because it takes sin so lightly that it can conceive of nothing for God to be angry about. It refuses to accept a doctrine of Hell, not really because eternal punishment is not consonant with the character of God, but because it holds that its sin cannot be so grave as to merit so grave a penalty. In our revulsion from mediæval pictures of Hell we may miss the point of them. They demonstrate a sound belief that sin is rebellion against God so deliberate, so outrageous as to merit a frightful punishment. And even if there was an element of gloating by the saved over the torments of the damned, it arose out of a confident, joyful belief that God is just. Justice, and not indifference, ultimately ruled the world. God does treat faith and unfaith differently. But the world changes the Gospel, omitting all the accusation and the Bad News, reducing meat-for-children to its own level, and assuring itself of the possibility of being Christian without faith, without reproach, without conversion and upheaval and submission to God.

The Gospel insists that we are now sons of God, now in eternal life because regenerate, born again. "Admirable," says the world within us, "but I am not sure that I like that word 'regenerate.' Does it not suggest that I am a dog by nature and have been made a son?" "That," says the Gospel, "is precisely what it does mean." "In that case," says the world, "I don't like 'regenerate' at all. I must alter it." And it claims, accordingly, without any alteration in itself, in its doghood, to be by nature a son of God. "Except a man be born again he cannot see the Kingdom of God." "That," says the world within, echoing Nicodemus, "is extravagant hyperbole," realizing that if this be true it cannot see the Kingdom of God. "We are by nature children of wrath," says Paul. "No," says the world within us, "that is going too far." "Regeneration," wrote a Cambridge professor, and wrote approvingly, "has become as it were a blank cheque on which you can write values in your own coinage." "That's more like it," says the world within me, "I can make 'regeneration' mean what I like, and I can claim to be regenerate without confessing my sin, without faith, without repentance, without ceasing to be the world." It alters, in short, the children's meat. The Gospel says that life eternal is a life of a new kind. "Nonsense," says the world within me; "it is life of a more gentlemanly character, different only in degree, possible without faith or upheaval."

The Gospel says that I have now, this side of the grave, resurrection life, and that there must be a battle between the demands of God's Grace and the demands of self. "Nonsense," says the world, "conflict is bad. Strain and tension are disruptive. Seek peace by obeying me. Be content to live in one world at a time, now in mortal life and after death in resurrection life."

The Gospel insists that we have no self-respect before God, that

we can do no good thing without God. The world within me assures me that I can do very well without God, though it is no doubt true that I shall do better with Him. The Gospel calls for a certain austerity of life, a mortification of the flesh. The world within me points out that the good things of life are gifts of God to be enjoyed.

The world within turns the Gospel into ethical exhortation, and Christianity into Judaist righteousness after the law. Perhaps you will allow me to quote here what I have written elsewhere :

Humanists refuse to acknowledge Original Sin. They assert that man is able to live the life demanded of him, that the Christian standard is within his reach. But man's grasp did not reach perfection. Then, rather than acknowledge a defect in man's stature, perfection was lowered until it was within his reach. Perfection had to be judged by what man could accomplish ; ideals had to be tested by the measurements of man, not man by the measure of ideals. Should man and the ideals make an ill fit, the fault lay in the cut of the ideals.

We are required to be better than we can. The gap between ideals and attainment must be admitted, for only thus shall we see ourselves as we are—sinners, askew, askew, warped, awry, defective, lame. We must not belittle the Christian demand into "We must be better than we are" nor bedraggle it into "There is nothing better than we can." We must face the insult to our pride ; for the Christian demand is not a Public School Speech Day appeal to our better natures and our pride and self-respect, but an uncompromising insult to our pride. It shews us up as sinners who cannot comply. Yet the demand persists, despite its impossibility. It permits us to find neither escape on the ground that it is impossible, nor self-respect and balm in the belief that it is possible.

The world within me desires above all things to remain the world, without faith in Christ and submission to Him. The Gospel is a disturbing thing, so the world tries to rob it of its disturbing power by eliminating its call for faith, by making it into food for dogs, its own faithless, worldly, congenial food.

As Ministers of the Word and Sacraments it is our never-ceasing duty to preach the Gospel to the world within, to the capacity for belief in the world within. That means a steady and diligent study of the Scriptures so that the Gospel there enshrined may be clearly distinguished from the world's distortion of it. We must not cast the children's bread to dogs, that is, we must not offer to the world some message which it can accept *qua* world ; we must offer it the Gospel for its belief, which means its conviction and conversion or its conviction and condemnation. Our task is always conviction and conversion. It is not concession.

In the light of this interpretation we may turn to another hard saying, *Matthew* vii, 6. The dogs and the swine are those without faith, who will not believe, on whom therefore the Gospel, which must be believed, is wasted. But we have no knowledge at all of which, if any, of our hearers are in this sense dogs. We just have to ignore their existence and assume that all our hearers are prepared to believe. What are we going to do if we assume that an Englishman or an Esquimo, a German or a Japanese, is a dog, but adapt our Gospel, evacuate from it that which makes it holy, that which makes it rare and precious ? This saying is not designed to restrain us from preaching

to the Gentiles or to designate the Gentiles as untouchable. It is designed to safeguard the Gospel, to protect it from the distortions of the world without and the world within, and chiefly from the world within. For it is a melancholy fact, to be acknowledged with shame and repentance, that the Gospel suffers most distortion at the hands of those like you and me who are commissioned to proclaim it. So as we consider this saying in *Matthew* and the story of the Syro-Phœnician woman, let us not dwell on the dogs who might injure the Gospel but rather upon our own shortcomings, the injuries done to the Gospel, the distortions and adulterations which it suffers at the hands of us who are entrusted with it.

SUFFERING—HINDU AND CHRISTIAN

The Oxford Mission is contributing something of almost unique and quite priceless value to the situation in India, by offering, as it does, the magnificent illustration of true Christian unworldliness, in contrast to the Hindu cult of suffering. We have been confronted politically with this cult of suffering, quite literally, in Mr. Gandhi's fast. I do not wish to say anything about that at this moment, because some phrase one used might easily be quoted in a context one had not chosen with an effect one had not intended. But it is quite clear that Mr. Gandhi does exercise a great power by means of his fasts. It is also quite clear that he resorts to them, avowedly as a method of securing certain objects which he believes to be good; but that kind of belief in a sort of almost hypnotic value in deliberately accepted or even self-inflicted suffering is something, to my mind, totally remote from the Christian doctrine of the place of suffering in life, where it is something, of course, which we ought to be ready to accept up to any degree of intensity if that is involved in the pursuit of our mission; but that you should either use it as a deliberately chosen instrument, or that you should suppose that it can be right to seek suffering for its own sake, seems to me again to be quite contrary to the Christian understanding of its place in life.

The danger, of course, is that if there is any resistance to the Hindu ideal, it is likely to be interpreted as though those who refused that ideal accepted in place of it a purely worldly outlook, or belief that it should be the aim of reasonable beings at all costs to avoid suffering.

What we want over against that is precisely what the Oxford Mission has given—a body of people who are pledged to their work in circumstances which do not, as a rule, I trust, involve anything that would ordinarily be called suffering, but who are ready for suffering, and have entirely laid aside every kind of worldly gain, and have manifestly laid it aside. That is the kind of witness to the world which seems to me to be something of quite priceless value.

—THE ARCHBISHOP OF CANTERBURY,

at the Annual Meeting of O.M.C.

THE TRAINING OF ORDINANDS IN INDIA

AN important meeting of the Committee on Theological Education of the National Christian Council was held at Nagpur on November 10th-12th, with the Bishop of Tinnevely as chairman, to consider the organization of a scheme of theological training throughout India, Burma, and Ceylon. The chief non-Roman churches were represented.

The meeting had before it reports of regional Commissions which had recently covered the whole of India and made recommendations.

Its chief recommendations are as follows :—

1. *Theological education in the West.* Picked men should be sent from India both for theological degrees and for later research work. The conditions of their subsequent service after their return should be settled before their departure and the authorities in the West in accepting students should be urged to act through the intermediary of the N.C.C. or Church authorities out here, rather than with missions or the candidates themselves.

2. *Higher Theological Education in India.* This should be continued in English at Serampore, Bangalore, Bishop's College, The Leonard College, Jubbulpore, and Lutherigiri, unless the latter joined up with Bangalore, and Bishop's College with some other centre. As far as possible Union Colleges should be aimed at, with the great gain of strengthening of staffs, but the union might take the form of either complete unity of life, as at present in Serampore and Bangalore, or a common faculty but separate halls and chapels, on a federal basis, with colleges side by side but carrying on their own life with such interchange of lectures as should prove possible, as at Selly Oak, near Birmingham.

To strengthen these colleges and to provide for higher theological teaching and research work than is at present given, it was decided to ask for four first-class theologians from the West, to be located in the best interests of the Church by the Serampore Senate. There were those who would have liked to see them all located in one centre such as Bangalore, where it is proposed that the Anglican Church should be invited to be represented on both Council and College Faculty, but agreement could not be reached on this matter. In addition the School of Islamics is to be represented there, and the N.C.C. was asked to inaugurate a School of Hinduism in connexion with one of the colleges, perhaps at Jubbulpore, as soon as possible.

3. *Theological Education in the Vernacular.* The country was divided into ten major vernaculars and one minor one (Santhali) in which theological schools must be established. These should ideally all be on a Union basis, and sites were suggested for each language area. It was, however, recognized that at the moment this is not practicable in every instance. It was recommended that the staff of each school should be a minimum of six, and as strong as possible.

A report was presented on behalf of Burma where the Anglicans and Baptists, who are responsible between them for most of the non-Roman work, hope to unite in theological training as far as possible upon their return.

REVIEWS

INTO ACTION. By A. M. CHIRGWIN, M.A., D.D. Livingston Press. 2s. 6d.

Dr. Chirgwin wishes us to face the facts. As Sir William Beveridge has been concerned to show the Englishmen the giants from whose menace they must deliver their children, so *Into Action* braces us to recognize the lions in the path of Christian advance. Most readers will agree that the selection he has made is sound, even if open to criticism for some omissions. Nobody will question, for example, the critical importance of the future of the Jews, or the dangers as well as the opportunities awaiting the Church in its relations with the State. We should certainly be grateful to our author for reminding us of the test for Christian statesmanship and the trial of the conscience of the ordinary Christian citizen in the future of the colonial system after the war.

It is inevitable that the inclusion of so many complicated and important themes should lead to a sense of superficial handling at some points. For example, in the analysis of the Nazi persecution of the Jews, is it sufficient to attribute the outburst to the need to find a scapegoat? And in the description of the relation between Church and State in Japan in 1942, is it the whole truth to say that there was a reunification of the churches and that the majority of the Anglican Church "came down on the Protestant side"? Depth of diagnosis has, it seems, in some cases been sacrificed to the need for brevity and desire for pungency. In his suggestive picture of the impending problem between Church and State, does Dr. Chirgwin do justice to the endurance of the Roman Catholic Church in Germany, as he certainly does to that of the Lutheran Church in Scandinavia? And, in view of the very damaging criticism that he makes of the Roman Catholic Church in charging it with limiting and even frustrating religious freedom in parts of Latin-America and certain Belgian and Portuguese colonies, it is important that a just balance should be observed. But it would be ungrateful and dense not to acknowledge the powerful combination of careful analysis of the battle-field confronting Christian churches covering a wide and varied series of fields, with the production of a short and handy book such as anybody can read in a few hours. Certainly the reader will be given a sense of the vigorous statesmanship leading the movement "Into Action" from Livingstone House, and will be encouraged and stimulated by a study of these realistic and optimistic pages. He will, I fear, also be doubtful whether due weight has been given to one of the largest lions in the path, namely, the divisions separating the Christian churches. No doubt, thank God

he forces moving into action can show a more united front than was true even twenty years ago. But the weakness of the whole attack lies in our divisions and other sins, which no amount of good writing can obliterate, and which it is true statesmanship to recognize.

HARRY BAINES.

MASS EDUCATION IN AFRICAN SOCIETY. Stationery Office.
Price 1s.

Mass Education in African Society is a title likely to suggest to the average English reader the production methods of a mechanistic age, but the report to which it introduces us has other means to propose for educational developments in Africa.

This report, recently published by the Colonial Office (Col. No. 186) is the work of a sub-committee of the Advisory Committee on Education in the Colonies: of the members responsible the majority have lived in Africa as administrators, educational officers, missionaries, or scientists.

Their conclusions cover a bare 6 pages, and they deserve a wider publicity than they are likely to get as part of the general pamphlet of 63 pages, which include a detailed account of "The Task Ahead" and a description of the techniques designed to meet the demands of so ambitious a programme, as well as a comparison with similar problems in other countries, and reference to some of the material available for those who engage in the enterprise.

This summary does scant justice to the value of the appendices, but it is the conception clearly expressed in the body of the report which is of fundamental importance.

The statement challenges our accepted standards and recalls attention to the essential need of an educational programme which will bring every element of a community, young and old, into organic relationship and will also recognize the interdependence of the several callings which pupils may wish to pursue. No subject of study is complete in itself. Mechanical sciences or agriculture are barren occupations unless their place in the scheme of general welfare is apparent and is taken into account.

A second principle of particular importance can be given in a sentence from the report: "Measures taken by authority must carry with them the active and understanding participation of the community itself."

The emphasis upon these elementary factors of success gives this report an outstanding significance, and tempers the discussion of grandiose schemes with a salutary breath of realism, since it is difficult, at so great a distance, to allow for the infinite vagaries of the human element.

The report has more than a local significance, but if any readers who are ignorant of the Christian Church's activities overseas ask what

it has to do with them, once again we can look for a reply to the words of the report itself, from which the following extract is taken.

The missionary, even more than the District Officer, lives in constant touch with the people. He shares their lives not only as a leader but as one of them, and, as the African Church grows in responsibility and independence, this sense of fellowship has deepened. The churches are in the best position to infuse into the changed outlook that sense of spiritual values without which inspiration dies, particularly where the old beliefs and rules of life are giving way, as give way they must, under the stress of the new conditions.

H. D. HOOPER.

THE CHRISTIAN FAITH: An Introduction to Dogmatic Theology
By CLAUDE BEAUFORT MOSS, D.D. S.P.C.K. Pp. viii, 487. 15s.

Each generation of Anglican theological students has a particular text-book, which it uses as an introduction to the study of Christian doctrine, and not only as an introduction but also as a companion through life to be taken down from the shelves to refresh the mind when an instruction on one of the more abstruse points of the Christian religion has to be given. Each generation has a special affection for its own particular text-book, its Bicknell, its Gibson, its Harold Browne, its Forbes, its Burnet, its Pearson, whichever it happens to be, and is prepared to swear that it is far superior to all the others. In the past such text-books and summaries of the Christian Faith for Anglican students have generally been based on the Apostles' Creed or the Thirty Nine Articles; a notice, however, on the cover of Dr. Moss's book suggests that the Articles are not a very satisfactory foundation for the teaching of doctrine. There is much to be said for the divinity lecture which is an exposition of the Articles, apart from the fact that all clergy have to give a general assent to them and when newly beneficed read them to their flock, and therefore presumably ought to be acquainted with their contents. The priest who has absorbed the theology of the Articles, with their solidity, their wisdom, their objectivity and mellow orthodoxy, like old port as a learned Dean has described them, is well equipped to discern the good from the ephemeral, superficial, and eccentric in modern theological trends. Long may our Articles remain unspoilt by would-be revisers and reformers. It is a pity that the time-honoured Anglican scheme should have been deserted by Dr. Moss in publishing the doctrine lectures which he has given to the students of the Scholæ Cancellarii, Lincoln, and St. Boniface College, Warminster. His own arrangement would appear to be that of the *Summa*, adapted to the doctrine syllabus of the General Ordination Examination; though as a matter of fact there is no explanation provided of the way in which the book has been planned, an omission which makes it hard for the student to fit the expositions of each article of the Faith into a unified whole. But in spite of this the book should prove extraordinarily useful to theological students, especially in the years succeeding the war, when courses will be shortened and

Students in many cases forced to rely mainly on such a text-book as this. Dr. Moss has done his work well; the whole field of Christian theology is surveyed, there are ample references to Scripture, and subjects such as the marriage law and the general ecclesiastical law and government of the Church—generally quite inadequately dealt with in lectures and text-books—are fully covered. In a book of this compass there will naturally be things with which the reader may disagree or think might have been better done. The section on the Eucharistic Sacrifice is lacking in clarity; the astringent comments on the beliefs and practices of other communions verge at times on the unfair; and in the section on marriage the personal opinions of the author are not sufficiently distinguished from the law and practice of the Church of England. For those of us who received our theological education between the Wars, nothing can take the place of Bicknell in our affections or oust it from its pedestal; but for its completeness, if nothing else, future ordination candidates should look back on Dr. Moss's book with appreciation and gratitude.

G. W. O. ADDLESHAW.

INDIAN WOMEN AND THE WEST. By HESTER GRAY. Zenith Press and Highway Press. 2s.

This delightfully illustrated little book is the reprint of a chapter from *Modern India and the West*. It meets a real need, for too little is known in this country on the one hand of the amazing rapidity and courage with which the women of India are claiming their freedom, and on the other of the power and tenacity of the religious and social tradition which in some spheres still holds back the tide of emancipation.

Mrs. Gray writes with a knowledge and insight that are the outcome of a deep personal love and understanding of the women of India, and a life of manifold practical activity on their behalf. She shews how the impact of the West on Indian civilization has resulted in momentous changes in social custom, family life, and economic conditions; and she explains the causes underlying the attitude, at first sight so strange to Westerners, which encourages women to obtain the vote and enter political life, and at the same time opposes efforts to give primary education to girls, or to abolish child marriage and mitigate the unhappy lot of the widow.

At rare intervals through the centuries India has thrown up as leaders of the people women such as Raziyya, Nurjahan, and Pandita Ramabai—the counterparts of the Deborahs and Judiths of Hebrew history. To-day one can think of women of outstanding ability in many of the professions, in politics, social service, literature; and as we read of the girls now flocking into the colleges and medical schools, and the growing importance of organizations concerned with conditions of women in industry, child welfare, and public health, we realize that the future holds promise of a rich and varied contribution to be made by the women of India to the well-being of their country.

The greatest single factor in all this progress has undoubtedly been the influence of Western civilization; and that influence depends ultimately for its power and vitality on the life-giving spring of the Christian Faith. Herein lies the immense significance of the Indian Church in the life of India, and of the vocation of women in the Church. So we pray for the fulfilment of the hope expressed by Lady Runganadhan in her "Foreword" to the book, that Christian women from the West of "vision and sympathetic understanding" will continue to offer their service to India "in unstinted measure."

A. DE SAUSMAREZ.

CHRISTIAN COUNTER-ATTACK: EUROPE'S CHURCHES AGAINST NAZISM. By H. MARTIN, D. NEWTON, H. M. WADDAMS, R. R. WILLIAMS. S.C.M. 6s.

"This book aims at recording facts rather than at moralizing or drawing conclusions. It tries to tell in brief the story of what the churches of Europe have done and suffered and learned in their struggle with Nazism." Thus does the Introduction open, and the field surveyed is Germany and the German occupied countries, but not the Neutrals, and not Great Britain, or Soviet Russia. There has been definite need for a book which would make easily accessible the available information, and this book is one of the most complete up to the date of writing—which is just before the capitulation of Italy.

How well, then, does this book fill the gap? On the whole it admirably fulfils the promise of the Introduction. There is some unevenness between the different sections, and it is a pity that the individual authors do not sign their contributions. The section on *Roman Catholic Resistance in Germany Itself* is more than an objective recording of facts—it is a brilliant piece of interpretation. The sections on *The Resistance of the Protestant Churches in Germany Itself* and in *Norway* are more restricted. The author (I suspect the same author of having written both) is a little frightened of the theological issues. Thus he writes of Barmen (p. 33): "Many will think it strangely theological and remote," and of the clauses of the Easter Day letter read by the clergy of Norway (p. 65): "They are couched in the language of the Lutheran Church, and some of them read strangely in translation." But the whole point of the Continental Church Struggle is that the issues are theological issues, and the question for us is whether or no we would be prepared to take our stand on the same issues.

Many of the documents from which extracts are taken have appeared in full in *Spiritual Issues of the War*. It is a limitation on the value of the book that references to the full text have not been given.

J. O. COBHAM.

Reviews are contributed by the Rev. H. Baines, Rector of Rugby; the Rev. H. D. Hooper, Africa Secretary, C.M.S.; the Rev. G. W. O. Addleshaw, Vice-Principal of St. Chad's College, Durham; Miss A. de Sausmarcz, Women Candidates' Secretary, S.P.G.; and the Rev. J. O. Cobham, C.F.

HUNGRY SHEPHERDS

By GILBERT BAKER*

"The hungry sheep look up and are not fed."—MILTON. *Lycidas.*

IT has taken two wars to show up some of the worst social conditions in England, and the moral confusions behind them; and in the same way it is taking a long war in China (which really began twelve years ago in Manchuria) to reveal some of the ailments, as well as the strength and heroism, of Chinese society. This is true of the Chinese Church, too, and we have been learning the hard way, through war and inflation, that there is something very unsatisfactory in the living conditions of the Chinese clergy. And this in turn reveals some rather complacent thinking—or lack of thought—on the part of Chinese Christians, missionaries, and missionary societies.

In the city of Kunming, one of the most expensive places in China—and therefore in the world—prices have at least trebled in the past year, and there is every prospect that the speed of increase will be even greater this year. This naturally makes it extremely hard for all professional people who are accustomed to receiving salaries. University teachers have to scrape along by all kinds of extra work, part-time tutoring, writing articles, together with certain rice allowances and the advantage of a University Co-operative. But the pastors of the Church are in an even worse position. Where their money comes from abroad it must be changed at a fixed rate, by which a great deal of the money from England and America is lost in the exchange; where it comes from Chinese sources it means a much greater burden than the Chinese Church was expected to carry, even in peace-time, when the real wealth of its members was greater.

The Chinese Christians are in fact making a magnificent effort to support their own Church. In this district of Yunnan and Kweichow Provinces, in which the Church's work was extended along the Burma Road under Bishop Y. Y. Tsu (assistant to the Bishop of Hong Kong) we have no regular support from any foreign mission. The city churches are supporting themselves, and in some cases their pastors, too; and we must remember that the few Christians and people of good will are also constantly involved in financial campaigns for the Y.M.C.A., Y.W.C.A., Student Relief, Refugee Relief, contributions for air-raided victims, or relief of famine in Honan. The Chinese are playing their part, and they will give more than ever this year.

But the position of the Chinese clergy is still almost desperate. One of my colleagues, a Chinese priest with theological training in England, is getting about half of what he requires for very simple living expenses. His wife earns by teaching, but even that did not meet their needs; so he has been forced, at least temporarily, to take an office job and run his church at the same time. Another colleague, who will soon be ordained deacon, discussed with me whether it was fair to his wife and children

* The Rev. Gilbert Baker is a C.M.S. Missionary working in Kunming.

to offer himself for such a precarious career. The worst of it is not so much the straitened economy as the sense of insecurity, *which does not affect foreign missionaries in the same degree*. This, then, is the crux of the matter: the present inflation makes the Chinese clergy feel insecure because there is inequality of treatment between them and the foreign workers.

This sense of inequality is not only economic but social, and its roots go back to mistaken and un-Christian missionary attitudes in the past. We may say at once that the relationships between missionary and Chinese pastor are infinitely better than they were—partly because to-day we all feel the economic pinch in more or less similar proportions. But the bad old traditions still linger on. In a certain Christian University, in which our Church co-operates, there is a good deal of feeling among the Chinese professors because of the wide difference between the living accommodation for the foreign missionaries and themselves. Some of our Chinese clergy from the coastal cities, where foreigners used to live in some style, have inherited a certain bitterness and a sense of inferiority which always comes when the discrepancy is too great. It is quite unrealistic to imagine that economic differences do not matter to Christians. If you live in a large house with handsome furniture and lots of Chinese curios, it is just that much more difficult to live a common social life with less privileged Chinese Christian colleagues, without appearing to be patronizing. We know of great souls who have overcome such cares and riches, but we can also say that here in this part of Free China, where foreign missionaries are among the new poor and where we have almost nothing left over after paying for our food, spiritual relationships are better, though life is harder.

How has this sense of inequality come about? I think the root of the trouble has been the faulty psychology of missionary societies and boards, which in turn has been passed on to Chinese Christians, in their attitude towards the Chinese Ministry. It is curious that the missionary societies which were, after all, the first to spread the idea of the indigenous Church, are still so slow to see what that really implies. Missionary societies still seem to think of China primarily as a "Mission Field" where their particular missionaries are working; they do not think so much of the "Chung Hua Sheng Kung Hui"—The Anglican Church in China—as a whole, still less of the other Chinese churches which other missions besides their own are supporting. How many people in England who take an interest in Anglican missions in China know where the American and Canadian churches are working there? In the same way I found in America that a map of missionary work in China concerned only the work of the American Episcopal Church, though actually missionary education in America is considerably better than in England, and the average churchman there is better informed on China and the Chinese Church than his English neighbour.

Without a sense of the Chinese Church as a whole, it is difficult for missionary societies and even for missionaries to have a proper attitude towards the Chinese clergy. An English missionary who passed through Kunming recently, and attended service in St. John's Church, which was conducted by a Chinese priest, asked afterwards where the Mission's

Church was. The Church in which she had worshipped was in fact founded by the Missionary Society to which she belonged, but because there were no missionaries of that society present she did not recognize it.

Missionary societies and missionaries must therefore cease thinking of themselves as a kind of trade union whose interests and property are of primary importance. And they must cease thinking of the Chinese clergy as paid servants of slightly inferior rank to the missionaries. This was something like the situation in early days when Chinese Christians were few and there was almost no educated leadership among them. But those days are gone for ever now. Many of the Chinese clergy are as well educated as the missionaries, and some of them distinctly more so; and we should rejoice that this is so. But if we are to have—and hold—an educated clergy—and this is the most urgent need for the Chinese Church to-day—they must be relieved of a sense of insecurity which, whatever their education, they will have as long as they receive their salaries on a less certain basis than that of their foreign contemporaries.

The problem of adequate security for the clergy, without at the same time involving the Mission or the Church in a charge of "spoon-feeding," is one that should be faced. It is true that in certain missions and at certain times the Chinese church-workers have been a rather helpless group of hangers-on whose main idea of the Church has been a kind of earthly as well as heavenly insurance company which will inevitably support all their families and dependants without much effort on their part. This has been the result of faulty education, and the impression, which missions have not really corrected, that the resources from England and America are inexhaustible, and that although the foreigners are sometimes rather stingy, they will come across with what is necessary sooner or later. So this in its turn has bred the idea that Chinese Christians are rather grasping people, and that mission funds must be handed out to them as sparingly as possible. It has also been responsible for the notion, which has been greatly exaggerated, that the Chinese can live much more cheaply than the foreigner, and in an emergency can survive on almost nothing at all! However true that may have been before the inflation, it is not true now; and though you would have thought it was obvious that prices would rise in the same proportion for Chinese as for foreigners, we still make up budgets for them which we know will be inadequate in six months' time and cling to the hope that the Chinese will make use of those widely advertised powers of endurance with which they have been credited and live on air till something turns up! The fact is that Chinese people die of starvation when they do not get enough to eat, just the same as we do. Undernourishment brings tuberculosis, anxiety of spirit, and ineffective work, just as it would for us, and as it does for our fellow Europeans under Hitler.

It is at this point that the Christian Church as a whole needs to do some thinking about the place of asceticism in present circumstances. In early days there was a good deal of the ascetic spirit which was necessary for missionaries in the rigours of a strange country and an often tropical climate. It was necessary, too, for the early Chinese Christians who had to face social ostracism, and sometimes martyrdom, for their Faith. Their courage and endurance were beyond praise, and their

successors in this generation have also shown that they can take it—in bombed cities, in occupied territory, and in Japanese prison camps. In addition to this, it has always been recognized that the life of the pastor demands certain sacrifices of material comfort. But it is sub-Christian to regard these sacrifices as virtues in themselves; yet this is the impression conveyed by some missionaries, and they have looked upon their Chinese colleagues as rather extravagant if they are unwilling to put up with conditions which narrow their sphere of action. Nicolas Berdyaev in his book *Spirit and Reality* has observed in his chapter on this subject, "Asceticism should restore man's dignity, not plunge him into a hopeless state of indignity and baseness." And a few lines later he says, "There is need for an asceticism which should educate man to communion and fraternity. Man's destiny is linked up with that of the world; he must bear the burden of the world, he must be creatively active in, as well as free from, the world" (p. 98). This would seem to mean that the test of modern asceticism is whether it makes a man more free, more whole, and more effective; it cannot be argued that the insecurity of the Chinese clergy leads to any of these results. On the contrary, it leads to pre-occupation with material anxieties, and in more than one case it has led to the abandonment of the ministry altogether in favour of work that would provide a more certain income.

It is in spite of this inequality and insecurity, and the confusions behind them, that the Chinese Church under the hand of God is slowly building up a better educated leadership. But the ordained ministry in China does not yet have the same reputation as a profession in the minds of the average young man who is thinking what to do with his life, as it does in England. Not many of the sons of Chinese clergy follow in their fathers' footsteps; the work of a doctor, a teacher, or a Y.M.C.A. secretary seems a more attractive way of serving Christ. Yet a beginning is being made. Several able and devoted university graduates are working in this diocese, for example, but their work will suffer, and few will follow their courageous lead if the Church cannot fulfil its promises of giving them an adequate livelihood. To understand the differences between the Chinese clergy and even the poorest paid parson in England, we have only to think of such "extras" as insurance, clergy pension funds, and opportunities to buy at cheap rates those books "which no clergyman can afford to be without." Chinese clergy must afford to be without almost all these things, for even where arrangements have been made for pensions and education of children in the past, the conditions of inflated prices make them impossible on a full scale to-day.

The time has come for a great change in the outlook of the missionary societies. It should not really be a revolutionary change for people accustomed to thinking in ecumenical terms; but it would be quite a change to have thoughts which have been germinating since the Edinburgh Conference of 1910 actually put into practice. In other words, the Chinese Church will be recognized as one of our sister churches in the Anglican Communion. It would follow from this that missionaries from England and America should go by invitation of the Chinese Church, and not on the initiative of the missionary societies. It would

also be more healthy if the foreign missionaries were paid by the Chinese Church, though the money would originally come from home. Other foreigners in China are paid on this basis. The Chinese recognize that foreigners require certain extras in the matter of diet and living conditions, and the presence of Allied soldiers in China has shown that they know how to take care of them. If the basic salaries of Chinese and foreign priests were the same, and the foreigners were given extra allowances for living conditions, I believe this would make for a much greater sense of fellowship between us. There would also be a greater sense of equality and security if our Chinese colleagues were given more financial responsibility. As long as salaries are fixed by foreigners it will always appear that the Church is in the last resort a foreign institution. Money from the mission boards should be handed over directly to a financial committee of the Chinese Church dioceses in which Chinese and foreigners are represented. In some dioceses something like this had begun to happen before the war, but with the scattering of the Church and the difficulties of communications this no longer seems possible. Yet in the present unstable conditions of finance in China, which only the people on the spot can really appreciate, I believe it is all the more important that Chinese clergy should be better acquainted with the situation as it is; then if they could have some control in the distribution of funds, it would obviate some of the suspicion and mystery in which mission finances are often enshrouded in Chinese minds.

It is rather doubtful whether the great missionary institutions and buildings which have been lost in occupied China will ever be restored to foreign control in the same way as it was before the war. It should be the task of the Chinese Church (which, of course, includes foreign leadership) to decide which of these institutions should be maintained, how they should be staffed, and what foreigners should be invited to take part in the work.

In the present emergency a number of missionaries are going home, and it may be right that more should do so. It may be right that those who can should find other employment at home, so that money for their salaries can be released for the Chinese clergy. It may be right also that at the present time more experiments should be made in sending members of celibate orders as missionaries to China. This is obviously not a universal solution, but it is a fact that no men's orders have taken root in the Anglican Church in China, though there have been two sisterhoods of the American Episcopal Church at work in the Yangtze valley. It may therefore be time for such a challenge to be repeated.

But the only solutions for the Chinese Church and its clergy will come when the Chinese Christians themselves have a deeper sense of the world-wide Church and its world-wide ministry. They will do this when they have a greater sense of partnership with foreign Christians on an equal footing before God, and with a common purpose and a common life. "Where your treasure is there will your heart be also." It is for the Church as a whole to show that in this economic crisis its heart lies not so much in satisfying subscribers or in keeping up institutions for their own sake as in making the needs of Christ's flock and the equipment of the shepherds the first call upon its conscience and its pocket.

THE BENGAL FAMINE

By A. J. BALCOMB*

TO give a total description of the Bengal famine is almost beyond possibility. No account can adequately describe the appalling misery and hardship of the people during this time. Literally thousands and thousands of families left their homes to wander shelterless without food and with scarcely any clothing in the City of Calcutta and other principal towns of Bengal. Some went on foot; others as ticketless passengers on the trains. Daily one could see crowds of these destitute people lying helpless along the streets and on platforms of stations. Sickness, disease, and hunger took a daily increasing toll among them. Removal squads, both voluntary and official, were daily removing the sick and dying to hospital, and the dead to the burial grounds or the burning ghats. I estimate the death rate approximately as follows: Hindus, 50 per cent.; Mussulmans, 35 per cent.; Christians, 2 per cent.; others, 8 per cent. The low death rate among Christians is obviously due to the very high ideal of Christian charity exercised within the Community and beyond. But let us turn to the more detailed consideration of the famine as it affected us in 24 Parganas and Midnapore District. It was summer, when everyone was beginning to feel the pinch of famine conditions, that some pathetic incidents occurred which gave us undeniable indication of the approaching catastrophe.

I was touring Midnapore District in May and had reached a place called Borsol where the Mission has a small bungalow. Morning Services being over, I received a message from the deacon living four miles away to say that his son was seriously ill and asking me to come and see him, which I did. Returning about 1 p.m., a marriage party was waiting for me which should have been at church at sunrise. In Midnapore District marriages of our people are generally celebrated at sunrise, following Santali custom. The wedding over, a message arrived from another village named Borpat, eight miles away in another direction, to say that one of our Christians had died. So we set off without delay with grave-diggers, and buried the man, whom we found reduced to an absolute skeleton of skin and bones. He had literally died of hunger to save his children. This was, I think, the first casualty among our folk in Midnapore District.

In the Sunderbun District two very sad cases were reported to me. The Reverend Sushil Chatterjee, priest-in-charge of Thakurpukur, begged me to take two boys in the boarding at Canning, whose father had hanged himself—poor man; the struggle to keep himself and his family alive had proved too much for him.

Another and by far the most pathetic incident was reported to me by the Reverend Rajendra Nath Nosker, parish priest of Mograhat. It is the story of a man and his wife with four children living in one of

* The Rev. A. J. Balcomb is a priest in the diocese of Calcutta.

our most distant villages, viz., Boddipore. The eldest son was about sixteen years of age. The father, mother, and eldest son agreed to take one small meal of rice each every third day, and they decided that the one who ate rice should be the one to go out that day in search of food. The other two had not the strength to move out without something to eat. One day it was the mother's turn to take rice and go in search of food, but the eldest son said to his mother, "Mother, I am terribly hungry to-day: give me some of your rice." The mother did not perceive that her son was dying, and replied, "Son, I have had nothing to eat for three days, and it is my turn to go out in search of food to-day." Having no rice, the boy took a glass of water and lay down to rest. When the mother returned, her son was dead.

At Canning we had just opened our cheap grain shop in the Compound; the rains had set in and the approach to the Compound was under water, so that people had to wade through mud and water to get to us. A poor destitute beggar came thus one morning to beg for food. Before he could get across he fell exhausted in the mud and water. As he had not the strength to raise himself, he remained stuck where he fell. Many people had passed and seen him, but took no notice of his plight. At last our boys got sight of him and he asked them for a little water to quench his thirst: this was given. We then raised him up from the mud and brought him to the Compound, washed him, and cared for him as best we could, but, poor fellow, he was on his last legs and died within two days, and we buried him in a corner of the Compound.

Multiply such incidents a million times or more, and one can form some conception of the tragedy which overwhelmed Bengal during the famine of 1943.

Thus did the ghastly spectre of famine, followed immediately by epidemics of disease and sickness, make its approach, and overwhelmed the land of our adoption like a flood. It was obvious that something had to be done, and done quickly, to save the people from starvation. Funds were raised in Calcutta and a broad scheme of relief outlined. It was our idea to make every mission centre a centre of help and service to all around, and there is no shadow of doubt that the Christian community, small as it is, made an impressive contribution in relief work, and gained during the crisis a great reputation for honesty in work and sincerity of service which I believe will be long remembered. In one of our distant outstations, viz. Sonatikri, where one of our deacons—far from well—went without hesitation to organize relief, the Hindus came to see what he was doing, and spontaneously remarked, "They are good, religious people, and that is why they are managing everything so well." In Canning I was known hitherto as "Sahib," but now they call me "Father Sahib."

CHEAP GRAIN SHOPS

In 24 Parganas we were fortunate in having a District Magistrate who had a very realistic idea of what was required and knew how to get things done. I happened to go and see him early in May when he was planning the opening of cheap grain shops at selected centres. As

he was anxious to enlist the help of voluntary agencies wherever possible: in place of shopkeepers, he asked my help at Canning, and I readily responded. It was agreed that he would send me all my supplies, and I undertook to send him the proceeds and a statement of accounts after the sale of each consignment sent. I received in all twenty-two consignments for sale from the District Magistrate. I set apart one large room in the Hostel to serve as a go-down, and three windows on the north side of the room were adjusted as counters from which to serve rice to the public. We opened the shop on the 22nd of May, much after the manner that Joseph opened his storehouses in Egypt when the years of famine began there in the days of old, and we continued to the end of November, when the situation began to ease with the harvesting of the early rice crops. The shop was opened at 7 a.m., at first daily, and later four days in the week only. The shop did not close its windows till everyone who came for rice had been served. We usually finished about 10 a.m. The Mission and School Staff, with the bigger boys of the Hostel, managed the whole business. We had only one voluntary worker from outside. I was generally at the gate keeping discipline among the line of customers. Two workers dated the tickets. There were five ticket checkers, two cashiers, and, by turns, three boys serving out the rice; three other junior boys piled up the rice ready for serving, and a servant opened and emptied the bags. Rice was sold at 8 annas per *seer*. On the first day we served five hundred people, but this number rapidly increased till the number of people served each day would be anything between fifteen hundred and two thousand—sometimes over—the largest number served any one day being two thousand six hundred.

CHILDREN'S CANTEEN

In our own Compound, with the help of the Indian section of the Friends' Ambulance Unit, Calcutta, we provided a mid-day meal for every boy and girl who came for it up to the age of twelve years. The Friends' Ambulance supplied us with rice and *dal*, and money for the bazaar. The Hostel gave the firewood from its own stock, and vegetables were supplied from the Compound. The meals were cooked in the Hostel kitchen and served by our Christian servants. No register of names was kept and no boy or girl within the age limit was excluded, but we insisted that each child should wash his face, hands, and feet before he or she sat down to eat, and they had to bring their own plates. The daily attendance was anything between three hundred and five hundred. The following Grace was said by all before the meal began: "O God, bless us, this food, and all men," and after the meal was over, "O God, we thank You for this food." It was a positive joy to see the general improvement in the appearance and health of these children as time went on. Our servants behaved splendidly and did all the cooking and serving in addition to their ordinary day's work—heavy enough as that was—and never had their morning meal before 2 p.m.

The District Magistrate sent me a plentiful supply of tinned milk. We established a centre in our own Compound for the distribution of milk to nursing mothers and their infants.

FREE RICE FOR THE CHRISTIAN POOR.

All that I have so far described has been work of charity almost entirely among non-Christians. My mind, however, could not rest until some special form of help had been devised for our Christian poor who were living scattered in distant villages in Canning District, were suffering silently the privations of the time, and, for the most part, were entirely out of reach of all the means of help above described. The words of St. Paul kept ringing in my ears: "Let us do good unto all men, but especially unto them that are of the household of faith." I approached the District Magistrate and he very kindly gave me 15 mds. of rice per week for free distribution to our very poor. Meanwhile I had arranged with the Rev. Vaughan Rees of the London Mission, Kaurpukur, that he would help our people on his side, while I would help his people on the Canning side. The Rev. N. Doloi, our parish priest in Canning area, and I prepared a list of all the poorest Christian families in the two missions and the number of persons in each family, village by village. Then, taking my weekly stock of rice, I calculated that I could give to every family on our list just one and a half *chattaks* of rice per head per day, young and old alike. We then arranged that at least two or three trustworthy persons from each village should come once a week to Canning to take delivery of the rice for their village, and, on arriving back, to distribute the same to their fellow poor named on the list. Everyone who was thus helped was encouraged to remain at home, and work to make up the balance of their needs. The plan worked well, for the poor felt that they were being personally cared for, and not a single family among our Christians left Canning area in search of food and work elsewhere.

DISTRIBUTION OF CLOTH, ETC.

With money provided by the Chaplain of St. Paul's Cathedral, I obtained three bales of *dhouties* (1,200 pieces) and gave a share to each parish priest with instructions to sell one piece to each Christian family in his parish at half-price. The District Magistrate sent me a large consignment of *dhouties*, *saries*, and blankets—over 13,000 pieces in all—for distribution, and St. Paul's Cathedral bought a very large quantity of standard cloth for distribution to the Christians and non-Christians. These were sold at concession rates to those who could afford to pay, but given free to widows and others who could not pay.

The Friends' Ambulance sent me a good supply of flannel and cotton shirts and pants of various sizes, and a jute blanket each for the boys and girls attending the children's canteen. The amazement on the faces of some of the children on being presented with these gifts was a sight worth seeing, and when the frocks ran out the girls took readily to the pants.

The Bengal Christian Council sent me a generous supply of *dhouties* and *saries* and a bale of blankets for free distribution among the Christians only.

EPIDEMICS OF MALARIA, CHOLERA, AND DYSENTERY.

In addition to the famine we had also the problem of sickness to face. The poor could not buy medicines, for the cost was quite beyond their means. Often medicine was not available at all. The army, when it

started work, did a great service in helping to stamp out these epidemics or keep them under control. They established a hospital at Baruipur and sent doctors and medical students all over the country to treat those who were suffering, and organized preventive measures.

While the epidemic of malaria was raging all over the countryside we suffered one death at the Boarding, the elder of the two orphan boys sent from Thakurpukur, whose father had committed suicide. His name was Delip. He was attacked with malaria and died within a few days. The night before he died the doctor wanted to give him an injection, but unfortunately his supply of quinine had run out and a fresh stock had not arrived. During the night Delip asked for water several times and it was given him. A master saw him in the morning at 5 a.m. and observed nothing abnormal in his condition, but some time between the rising bell and 6 a.m. he passed away. The doctor said he was suffering from malaria, but I think that was not all, as he was suffering acute pain in the stomach and vomited everything he took. The boys behaved splendidly. They dug his grave. They prepared his body for burial. They carried his body to the Church where we said together a Litany for the Departed. They bore the body in procession to the grave. They plucked the best flowers they could find in the garden to place over his grave, and they surrounded the grave with a thin border of grass. On the top of the grave on one side they wrote his name, "Delip," and on the other side the words, "Rest in Peace." The morning meal of the boarders is usually at 10.15 a.m., but that day none took any food until 2.30 p.m., that is, not until we had accomplished the last services we could render to our little brother.

During the six months of famine relief work our daily routine at Canning was roughly as follows :—

5-7 a.m. Holy Communion, Mattins, and Prime ; or simply Mattins and Prime.

7-10 a.m. (at first daily and then four days in the week), and every Saturday afternoon, 4-6 p.m., Control Shop.

10 a.m. to 4 p.m. School hours for the School Staff.

10 a.m. to 1 p.m. Myself, with one or two other members of the Staff not otherwise engaged, counting cash and closing the accounts for the day.

12 noon to 1.30 p.m. Mid-day Prayer, Children's Canteen.

4.30 to 5.30 p.m. Distribution of milk.

7 p.m. Evensong and Compline.

During the day we had to deal continually with destitute beggars and with people coming in from all parts of the district to report news or tell us of their troubles. There were also those who came to take their weekly rations of rice and milk. The number of extra meals provided mounted higher and higher as the year came to a close, adding considerably to the strain on the boarding expenses and household management. Supplies were often difficult to get and still more difficult to pay for. All this in addition to our normal work taxed everyone to the utmost, but we took up the task gladly, regarding it as our duty to do everything possible to keep the home front going while the allied troops were fighting for us at the front.

MISSIONS AND GOVERNMENT IN AFRICA

By MARTIN PARR*

I Peter ii, 9-10 ; St. Matthew xxviii, 19

IN the text there is a general description of all Christians, and a general command which none who genuinely profess and call themselves Christians can afford to ignore. Without conceit, does not recent history justify the belief that the description "called out of darkness into his marvellous light" applies with special aptitude to us? If so, the command must also lie upon us with added emphasis. Freely we have received, freely are we bound to give.

I can speak to you only of a few years in one part of Africa, and not of the long history of the great missionary societies and the difficulties they have faced and overcome. Yet there may be even in that small cross-section certain principles to be seen that have wider value and validity.

The command applies to *all* who go out from here to work among, with, or for, the African; for all, whether government servants, settlers, evangelists, or teachers, are missionaries. They must all work together and be seen to work together with a common purpose, for unless they do the African, for all his untutored nakedness, will very quickly smell a rat.

In the past there has not been that spirit of co-operation between government officials, settlers, and missionaries which is necessary to success. No one, least of all myself, can apportion blame—there have been faults on all sides, faults which can and must be eradicated (and are I believe disappearing) when once the need to remove them is realized. Every Englishman in Africa is a missionary, each one must realize that he is either working for or against Jesus Christ; perhaps one of the most important tasks of the great societies both at home and in the field is to make sure that all these Englishmen do realize this fact and do decide to work for and not against.

I make no apology as an administrator for expressing views on missionary work and how it should be conducted. The powers that be are ordained of God; into their hands the well-being of the African has been put in trust, and God does not miraculously ordain that the sphere of religious life shall be a watertight compartment free from the difficulties that beset the bringing of the *whole* life of a backward people to a higher level. The qualities that I have seen in missionaries, both Italian and English, are self-sacrifice, courage, burning enthusiasm, faith, devotion, a willingness to meet every call and every hardship. A doctor may have all those qualities, but without a long and careful training *as* a doctor he would be a menace. All these qualities by themselves are not enough. The training of a missionary or a government official is even harder than that of a doctor, for medical science is

* Martin W. Parr, Esq., O.B.E., was formerly Governor of Equatoria Province, Sudan. The article was delivered as an address at a missionary festival.

much the same everywhere, but the missionary has to handle almost each African tribe differently. Unlike the doctor he must graft the new knowledge and ideas on to the old stock. The recruit should go to Africa, study for two years the language, habits, customs, above all the religion, of the people among whom he is to work, and then come home knowing his facts and learn how best to do his teaching.

And is that teaching to be the message of the Gospels undefiled by the traditions of men, or is it to be those particular forms and ceremonies which we from custom have learnt to love? Is the African to be taught that a cross and flowers on the altar is wicked? What did our Lord and Master say about that? Is he to be taught that the first chapter of Genesis is literally true? A young and able student of Makerere College whose ambition was to be a teacher in mission schools, took me walking for two hours over the hills of Kampala. There was bitterness in his heart for he said he knew he had been taught as essential parts of the Christian Faith things which he now knew were not true—worse still, if he was to be accepted for the vocation on which he had set his heart he would be required to teach boys what he knew to be untrue. Should that be allowed to happen?

Many Africans (and many East End boys) are desperately puzzled by our sects and more puzzled by the spirit of contention between those sects. If the English race is to carry out Christ's commands, its missionaries must be trained to teach the Highest Common Factor of Christianity common to all sects, and that the rest is a matter of choice or of how God speaks to the individual. In each area of Africa our aim should be a united African Church.

The three ingredients necessary for missionary work are prayer, money, and service—St. Paul's Faith, Hope, and Charity. And the greatest of these is Charity or Personal Service. Sometimes the devoted man or woman goes to Africa to seek salvation for himself; service to the African must be the dominant motive. That service can be given in three spheres—that of education, evangelization, and pastoral work. There is a real danger that schooling may overshadow the importance of the other two. Education of the young to fit them in the best way to meet the environment (usually unpleasant) in which their life must be lived, has been going on in Africa for hundreds of years. All too rarely do either Government or missionaries study those educational systems, encourage them, and incorporate what may properly be taken from them into the new schooling. Education deals with the whole life—on the West Coast particularly signs are not wanting that the agricultural and economic life of the community is being included (and rightly included) within the orbit of the Christian mission. But when all is said and done, there remains a large field of education which African parents and elders alone can till for the benefit of the young.

Governments set much store by schooling; they give grants and they demand standards, and rightly so. The missions must see that the schooling which they give is of the standard which Government is entitled to ask, but they must also see that so much of their own resources in money and personnel is not sunk in schooling that enough of both is not left for their pastoral and evangelizing work. The danger is

greatest in early stages when the African churches are unable to support themselves. Let the societies do their work as government agents for schooling really well, and ask the governments to pay an ever larger proportion of the cost of that agency.

Let me explain shortly why I believe this co-operation between Government and the Societies, with the latter as the trusted agent for schooling, is the right system in Africa. Fear, like happiness, comes from within a man; it is fear that rules the African's life from the cradle to the grave, fear of evil spirits, of the powers of nature, of sorcery, magic, witchcraft, poison, magic roots, fear generally of the spirits of his ancestors and of God (the African is deeply religious even though it may be a religion of fear). This fear has never been and will never be removed by acquiring new knowledge in schools. The African *must* acquire new knowledge if we are to fulfil our duty as trustees (I do not like this new term "partners," nor I think will the African), but more than this it is also our bounden duty to relieve his life of fear; the former can be done in schools, the latter can only be done by the great missionary societies convincing him of the truth of God's love for him and the conscious security of having Jesus Christ not only as Saviour but as an ever-present friend. These two duties can only be satisfactorily discharged together.

The great framework of ordered administration which has been built up in Africa by British rule is the scaffolding within which the missionary societies may build the solid edifice of a Christian Church. Without that scaffolding there can be no building, without the building the scaffolding is but an empty mockery. Is it not evident that the builders and those who erect the scaffolding must work together with unity of purpose and in harmony under the guidance of the great Architect of the universe, looking for their inspiration to a common Master, Jesus Christ?

CLOTHING THE NAKED

The very low standard of living prevailing among native workers was brought out in a recent investigation by the National Health Service Commission of the Union of South Africa. The first need must be for officially-sponsored welfare and nutrition schemes. It must be some time before the native can become even a moderately large consumer of manufactured goods, although among such goods clothing will certainly enjoy a high priority. As far as the hopes of British textile exporters are concerned, there is also the probability of strong competition from other countries to be taken into account. Before the war, the export of cotton tissues from Japan was enjoying great success throughout the British Empire, in Africa as well as in Asia. Japan may now be put out of business, but there are other textile exporters; and the gap left by Japan's defeat must be filled. Clothing the naked is more a duty than an ideal, and if the British are to play the proper part in fulfilling this duty, it is necessary both to make every effort to improve the natives' general standard of living and to produce clothes that can be sold to him at low cost.

The Economist, 29.iv.44.

AN EXPERIMENT IN CHRISTIAN TRAINING

By FLORENCE ALLSHORN.

"In these days not Godhead, but an iron, ignoble circle of Necessity embraces all things ; binds the youth of these times into a sluggish thrall, or else exasperates him into a rebel . . . we speak of those who have dared to say ' No ' and cannot say ' Yea ' ; but feel in ' No ' they dwell as in a Golgotha, where life enters not, where peace is not appointed them."—CARLYLE.

THERE is enough uneasiness about Christianity voiced at the present time to justify any attempt to rescue the young searching Christian disciple from the prevailing halfness and shallowness of that state of passivity which lies between the " No " and the " Yea."

This experiment at St. Julian's arose out of the request of a group of such young people who, bemused and bewildered "by the iron circle of Necessity" (of large understaffed institutions, the heavy weight of sluggish Christianity or circling antagonisms) yet were fresh enough to be aware of the fact that in the chain of these things the Christian liveliness was ending but mildly ; they were also disturbed enough to make some attempt to seek to clarify the confusions which were sweeping away his or her soul from the higher things which are divine.

Since we started the experiment three years ago this May scores of such young people of all denominations—teachers, social workers, missionaries, church workers, etc.—have come here, and it is a very small minority who have not returned again and again. There is no doubt that it has become an established fact that the scheme was very much needed indeed.

The problem which above all is confronting us to-day is the problem of Christian leaders possessed of a more dynamic spiritual life. The task is not only to mark out the way of Salvation for the mass of mankind ; there is the task of training disciples whose lives will be directed in single-mindedness to an unceasing and undefeated following of the whole way. As Sir Walter Moberly has said : " Nobody could learn except from one who was himself learning ; to try to learn from one who has himself stopped learning was like drinking water from a stagnant pool." A great mass of our Christians are not learning, they are repeating something they learnt long ago ; therefore they have ceased to be dynamic, and that in time is to become artificial, mischievous, and destructive. It is the person who really knows with deep inner conviction that " all that we know is a mere fragment if we know not Thee, all our achievements but half done work, if we know not Thee " (*Kierkegaard*), who is uneasy. He knows too well that he and a mass of Christians are giving Him secular experience, cleverness, plans, and good work, but not that energy of Love that turns life into a transformed following and leading.

It was our belief, and has now become our certainty, that there is a stage where the transition from the checkmated Christian to a truer discipleship can be made, and although the word "training" is not popular for some reason after a certain age in life, we might as well give in to the fact that in the spiritual life we shall be training until our lives' end or be repeating something we ourselves have grown out of long ago. It is an extraordinary thing that when there is so much talk now of adult secular education there should be so little about adult spiritual education, as though the "attainment of spiritual maturity," the change from inward imprisonment, doubt, and discouragement into freedom, belief, and clear activity, can take place without bitter conflict, in which the character itself is too often maimed and impoverished and which ends too often not in victory but in defeat or a fatal compromise with the enemy.

There seem to be rare people who are possessed of an early spiritual development, and there are also those rare ones who find their own way through all difficulties owing to some deep added capacity which few of us have. There are, however, so few rare persons that there are few natural leaders; but there are hundreds on the hinterland of such rareness, and it is from this class that our leaders could be trained. They need a helping and understanding hand until the "bitter conflicts" are in truth and deed moored on to and integrated with Holy Spirit. There seems somewhere to be a tremendous heresy in our minds about this gift of the Holy Spirit, or why are we Christians as we are? It is as though it was taken for granted that voicing a belief at an early age we were safe to go straight forward in the splendid most delicate and difficult way of the life of the Spirit for ever. Too often religion dies down beaten to a sort of anxious wish plus a religious phraseology or other like devitalizations. Most young people need help after they have tried their wings and found how weak they are when they beat against this world's wounding and heavy air.

In this day's hurry and rush Plato's wisdom seems a thousand years ahead. "Plato left nothing to chance and he took care that there should be a special training of an élite for leadership. The discipline was strict and was to last at least fifteen years; but among the guardians of truth (the leaders) would be no room for loose thinking" (quoted by Sir Walter Moberly).

There is no room here to develop this most vital question of the need for spiritual leadership; it is apparent enough to take for granted that my readers are, at all events, awake to the fact of the deplorable dearth of such leaders in this most anxious but potential time.

This house has an inherited atmosphere of peace, which persists with demonstrative assurance. Perhaps that is because its history goes back to the sixteenth century to the time when it was a little farm and that it has always been surrounded by these assuring fields and trees, these quiet animals and glad birds. It stands at the lower edge of a downward sloping field of seventeen acres, up which the eye travels always to meet the sky, and indeed it is surrounded by fields, and the garden seems to

have forgotten itself in the landscape and have found harmony with it, and nowhere has there been the excited hurry of this progressive age.

Less than a year ago (after already having tried out the scheme for two and a half years at a smaller house) we found this house and knew that from every point of view it was just the one we needed to establish the experiment. We had practically no money or furniture of our own, but we decided to go on. In less than four months we had bought the house on a mortgage, borrowed or been given sufficient furniture, linen, cutlery, etc., to start, and were installed. We let the land of 73 acres to a farmer, formed a Trust for the scheme, and up to date have raised £3,400 towards the needed amount of £12,000.

THE COMMUNITY ITSELF.

Many hundreds of Christians know a great deal about God; few really know Him. This is the task many of us in these days have had to set ourselves—to know God more truly—and this is the adventure of St. Julian's. To attempt to put into words how such reality is reached or how help is given to others is not quite possible just because "the Kingdom of God cometh not with observation." All we ourselves are finding and trying to point others on to is the difference between the two states of "knowing about God" and "knowing God."

There are five people in it who have not chosen each other, and who it may be supposed would never have chosen to live with each other, who have dedicated themselves to God to live together in such close daily contact as was bound to raise those "bitter conflicts" as nothing else quite could. To live functionally dependent on each other above the level of "peace, peace, where no peace is" and to work the way through to a deeper level of understanding, truth, and mutual trust by the dying daily to self-love and self-defence is no childish task. Only an *unconquered* struggle could give any message of hope and certainty in Christ's power. It is not in a reached state of perfection but in undefeated struggle and growth that the Christian witness is truly made known. Often this hidden inner struggle to live towards something seen seems futile with a world at war and so many causes longing for leaders. Sometimes it is easy to long to escape and lose oneself in an objective cause. Here we have to be firmly true to what we believe and dimly know that "the natural love is not enough, for the roots of strife are too strong for it. There must be a love of higher origin, immediately divine, which Christian theology calls supernatural, a love of God and for God which will strengthen in their proper spheres our various inclinations towards one another in the natural order and also transcend them to infinity" (*Maritain*).

The Community exists on a voluntary basis, the members having enough pocket money to enable them to give their services, and they manage the work of the house with a good deal of help from those who are in for further training. The house holds about twenty guests and is always full up weeks ahead.

GUESTS.

Here I will let a guest speak: "People ask, what do the guests do? I tell them each guest is given what he or she is needing most. Many

are tired from abroad, many are in exacting posts of leadership and cannot find solitude, many need leisure for books. It is a rest to turn from the horror and sadness of war through the lych-gate into the peaceful garden and the quiet beauty of the rooms. It is blissful, too, not to have to talk to anyone and to be able to read in a quiet spacious library, and there is the sheer delight of the books—art, poetry, handicrafts, travel, biography, history, and theology: the people one met and talked with in the long, low drawing-room with its beautiful fireplace and bright log fire are among the most useful memories I carry away with me. To be able to go into the library if you did not want to talk and into the drawing-room if you did seems to me the perfect plan.”

Those who come here definitely for a further stage of training are given programmes according to their several needs. There are the needs of the character as well as of the mind to be met—too much self-centredness, weak will, over-activity, passivity, self-will, etc., to be adjusted to a truer pattern. These are the things that the potentialities of life so often wreck on. There is a visiting coach for those who wish to go further into Theology, Bible, Church history, and there are study groups and Bible study groups, music, and some hobbies; and these students help in the house and garden and with the animals, so that the contact is normal with plenty of fun and fresh air and interest.

The chapel is the centre of it all. It was a sixteenth century barn and it is very quiet there. Morning prayers and intercessions are said for the working household (tired guests have breakfast in bed) and evening prayers for all who care to come. Visiting clergy give us Holy Communion whenever they are staying in the house; and otherwise in cars, on bicycles, or on foot the little village church at Itchingfield serves us with a beautiful service.

We have never planned far ahead. We were very conscious that the best and most detailed ideas and plans would be imperfect and doomed to failure unless we ourselves could learn to submit willingly to the influence of that Spirit which alone can give life, authority, and binding force to the dead letter of plans and ideas. We had to grow and we have grown a little way and we still grope towards a future. When the mortgage is paid off then we have ideas of being of further use, and we believe some day they will be consummated if they lie in the Will of God.

FAIR PLAY FOR THE AFRICAN CHILD

The present aim of the missionaries is to induce the Government to accept responsibility for the Native Education and to finance it out of General Revenue instead of from Native Revenue only. To this end, a very influential deputation waited upon the Ministers for Native Affairs and Finance last year to put this matter before them and also to try to persuade them to accept a fifteen year policy at the end of which time all African children would be in school. I think it is not without significance that of the four Provinces concerned, three invited Anglican Priests to represent the Provincial Advisory Board for Native Education.

(From Report on work of Pretoria Native Mission, 1943.)

THE GOSPEL AND THE WORLD

III. THE GOSPEL AND THE WORLD WITHIN THE CHURCH (*Galatians* iv. 1-7)

By F. C. SYNGE*

THE word *κραῖνω* means "shouting," indicating a great intensity of feeling. It is used of the demons calling out, of the father of the epileptic boy crying, "I believe; help my unbelief," of the Palm Sunday crowd shouting Hosannas, of the same crowd shouting "Crucify Him." Here we have, then, no calm, unemotional confession of the Father, but a great cry going up from the Christians. It was the spirit of Christ crying out through them, expressing the whole range of the doctrine of the Fatherhood of God, a profoundly joyful and dynamic, transforming comprehension of the full meaning of their new title "sons" and of their relationship to the Son of God. This confession was not one that could be made by the natural man, only by the Spirit-guided man, redeemed and regenerate. The Spirit of Christ the Son of God cries out: that is the sort of sonship, not merely a figurative sonship, but a relationship for which Abba is the most exact possible term. The Christians were regenerate, born again into the household of God, the Family Circle of God.

The Family Circle of God may seem too domestic a phrase, too intimate. But look again. Paul has set his doctrine of regeneration and sonship in the heart of the Trinity—Father, Son, and Holy Spirit. We cry out Abba in the bosom of the Trinity—and nowhere else. I want to emphasize that the doctrines of Regeneration and Redemption are not to be separated from the doctrine of the Trinity, nor is the Trinity to be separated from Redemption.

Sometimes the doctrine of the Trinity is regarded as a cumbersome invention of unnecessary theologians, but it is an essential part of our preaching. The world is always seeking to mould the Gospel to suit itself, and since the world is not only outside the Church but also within it and within you and me, its stratagems are not always easily detected. Only the preaching of the doctrine of Redemption alongside the doctrine of the Trinity in Unity will keep it at bay. When we speak of the Father we thereby announce the Son of the Father and the Holy Spirit who acclaims the Father and ourselves sons, regenerate; when we speak of the Son we cannot do so in isolation from the Father who sent Him that we might be made sons, and from the Holy Spirit; when we speak of the Holy Spirit we speak also of the Father and the Son and of our sonship through Him. This may seem obvious, but the world has frequently persuaded the Church to forget it.

* The Rev. F. C. Syngé is Domestic Chaplain to the Bishop of London.

The Church has something all its own to say which no one else can say. It has its own doctrines, its own view of life, its own presuppositions and dogmas, which are other than the world's, all derived from the Bible; and it has, therefore, its own vocabulary, also derived from the Bible. The world uses this vocabulary and bedraggles it and mis-shapes it. But we must strenuously resist the world's insinuation that this malformed, crippled thing which the world hands back to us is the Church's vocabulary. Let me give you some examples.

It is said that men of genius like Shakespeare, Beethoven, or Rembrandt were inspired by the Holy Spirit. I have no doubt at all that God does inspire great artists, but this way of saying so we ought to denounce. For what we ought to mean when we say that men were inspired by the Holy Spirit is that they cried Abba, Father, that they confessed the Father who made them sons through Jesus Christ His Son, that they were regenerate, justified by faith, redeemed. We are saying nothing at all about their artistic powers. If it is these powers which we want to ascribe to God's inspiration we ought to use the single word God, or the Spirit of God, and not Trinitarian and redemptive language. There is but one God, but He works both in the world at large and also in a special manner in those whom He has called out of the world to be His Church, and we must not confuse these two operations, modes of activity.

Now, this is no pedantry. It we are to use the Church's own distinctive, soteriological vocabulary about the natural gifts of the natural man, how can we preach soteriology? We have no terms left. The world, the world within the Church, by befouling our language, with our consent, has defeated us, and in fact there are preachers who have no soteriology to preach. In applying the Church's specialized, soteriological language to the world *qua* world, they have robbed themselves of any soteriological message of deliverance from the world. The world desires to flatter itself that the Holy Spirit is at work within it, but without faith, without regeneration, without the Father and the Son, without making any alteration in its mode of life or modes of thought. But the doctrine of the Holy Spirit has nothing whatever to say to the world *qua* world; inspiration is not at all the same thing as the Holy Spirit. The village organist who is filled with the Holy Spirit and confesses the Father and the Son may bungle the psalms and hymns, but he will enter the Kingdom of Heaven before the most brilliant and inspired F.R.C.O. who makes no such confession. We cannot hope to convert the world if we begin by flattering it that it has the Holy Spirit without conversion and regeneration. We must take our own vocabulary seriously and use it with exactitude and discipline.

If we took our own vocabulary seriously we should assign one meaning to the words of the Nicene Creed concerning the Holy Spirit, namely, "He spake by the prophets." The Old Testament prophets, that is to say, spoke of the Father and the Son and redemption and regeneration. It does not mean merely that they were inspired men, abnormally perceptive men, spiritual experts, which is the usual view to-day. Because we have allowed the world to impose its

interpretation of Holy Spirit upon the Church we have lost grip of the Church's centuries' old insistence that the Old Testament is Christian, not a Jewish, book and that the Bible is one book. (See *Peter i*, 10, 11.)

Again, we read in *John xvi*, 13-15 that the Comforter will lead us into all truth. The world within the Church gives to this a worldly meaning. It is said that modern discoveries of science are the work of the Holy Spirit. In the Church's vocabulary this can only mean that these discoveries belong to the sphere of redemption, which is manifestly untrue. In the world's vocabulary it means that the Holy Spirit is this-worldly, which is not far from blasphemy. The world's doctrine of evolution is taken to be true, not only in the biological sphere but also in the Christological, so that the Gospel of to-day is different from the Gospel of our grandfathers, and not only different, but because it is newer : must be better. This is, perhaps, the world's greatest triumph up to date. It has equated the Holy Spirit with the spirit of change, and the Church has in part agreed to the equation. But, in fact, this passage from *St. John* has a restricted meaning : where you speak of the Holy Spirit you speak of redemption and the Father and the Son. The Holy Spirit, it was promised, would lead the Apostles into all truth concerning the Incarnation, Passion, Resurrection, and Ascension of the Son of God. And to that, as expounded by the Apostles, we are bound. The witness of the Holy Spirit does not change. The world, however, unwilling itself to change, tries to change the witness of the Holy Spirit, an attempt we must denounce for the blasphemous presumption it is.

On these lines the interpretation of *Mark xiii*, 11 is clear. The Apostles will not receive a suddenly inspired defence to whatever charge is brought against them, but the Holy Spirit will speak through them of the Father and the Son and Redemption. In his little book, *From a Japanese Prison*, Bishop Heaslett tells how he expected, even counted upon, a fulfilment of this promise when he was being examined by the police. But no word was given to him. He was, however, fortified by a vivid sense of divine companionship. This might very well be described in Paul's language as "the Spirit of Christ calling out in him, 'Abba, Father.'" Observe how at Pentecost the Spirit-filled Apostles began at once to speak of the Father and the Son and Redemption (*Acts ii*).

Again, the world loves to talk of the Fatherhood of God and the Brotherhood of Man, and has persuaded some within the Church to confess this as the content of the Gospel. It is a Gospel entirely congenial to the world because it leaves out faith. It leaves out the other two persons of the Trinity. It leaves out the fact that only by regeneration and through the Holy Spirit can we say, Abba. It leaves out faith in Jesus as Son of God. It leaves out faith in that regeneration and rebirth by which alone can there be a Brotherhood of Man, Brotherhood in-Christ. It leaves out the Bad News of man's sin and degradation and therefore leaves out the Good News of man's salvation and redemption and justification.

Again, the world within the Church defaces the Church's vocabulary by suggesting that there is no difference between children of God and sons of God. All human beings, it says, are sons of God or, if you

prefer it, children of God. But the Church's vocabulary is quite plain : all are children of God, but only by regeneration can any be made sons of God. To be a son of God involves confession of the Father, the Son of God, Jesus Christ, a confession made through the Holy Spirit. We cannot convert the world to regeneration and sonship if we start by assuring it that it is a son in any case.

Again, the world maintains that the Easter message is of Immortality and the pettiness of death. Immortality is open to all. But the Gospel tells of Resurrection, which is offered to all, but accepted only by those who by the power of the Holy Spirit confess the Father and the Son. (*Romans viii, 11.*)

Once more, it is the world within the Church which has presented for our acceptance the Jesus of History, the Man Jesus, the supreme example, whose Cross makes an appeal to our love and conscience. It omits faith in the Father and in the Son of God and in the Holy Spirit by which we confess the Father and the Son. It offers a religion which man can understand, but which does not convict of sin and the need of regeneration into sonship, a religion which does not require re-orientation and reversal of all its presuppositions and modes of thought. In short, it is a religion without faith in the Trinity.

The Gospel of the Church is a Word of God, from outside the world, standing over against the world, accusing, convicting, and converting the world. We must go to the Bible both for the message and for the vocabulary with which to express it. Let me put it paradoxically : it is impossible to make the Gospel intelligible to the world, and we are false to our commission to preach the Gospel to every nation if we try. The Gospel is set over against the world and is to be received only by faith. Our preaching must be a mystery to the world, we must preach by parables to the world, both in order that our message may be unsullied by the world and also in order that we may call it to faith in the Father, Son, and Holy Spirit.

By way of summing up I ask you to turn to *John ix, 7*. The interpretation of Siloam is Ἀπεσταλμένος, masculine, He who is sent. Within John's stories always lies allegory. The blind man represents the Gentile world. The Gentiles could not, and now cannot, come to the historic Jesus, the Word made flesh ; they have to go for their healing to him who is sent, to you and me, to hear the Word of God. Woe unto us if we give them another Word, mixed seed instead of the unmixed, food for dogs instead of children's meat, a word of the world for the Word of God.

COMMUNION IN THE MESSIAH

COMMUNION IN THE MESSIAH: Studies in the relationship between Judaism and Christianity. By LEV GILLET, with a Foreword by the Bishop of Chichester. Lutterworth Press, 1942. xiv + 248 pp. 12s. 6d.

Father Gillet states that the purpose of his work is to be, not a *controversy*, but a *dialogue* with Judaism, a discussion of "the meeting points, the points of coincidence and penetration of Judaism and Christianity." It is the conclusion of this "dialogue" that the meeting place of Judaism and Christianity is the Messianic hope contained in the two religions. For though Christianity holds that the Messiah has already come, it believes—though the belief is often weak—that he will return, and thereby makes a point of union with Judaism which still looks to His coming. The author hopes that, starting from this point, Judaism will recognize the identity of the Messiah whom they expect with the Jesus who has already come. This central thesis is expressed on pp. 106 and 107: "There is nothing in the spirit and letter of Judaism (if not in Jewish traditional practice and mental habit) that would hinder the recognition of Jesus as the Anointed One and the bearer of the present and future as well as of past Messiahship. But, in most cases, traditional practice and mental habit will have more weight than the theoretical possibility. Nevertheless, a real "Messianic communion" would be possible between Jews and Christians if both were inspired by a common Messianic hope and expectation. Such an authentic Messianic attitude requires a deep change of life in Jews and Christians alike. The former would have to disentangle themselves more and more from those material interests, which are always for them the greatest temptation and hindrance, and to concentrate on the approaching Kingdom. The latter would have to take more seriously than they ever did the Second Coming of their personal Messiah. If these changes were effected a "Messianic communion" could exist between Christianity and Judaism, although the person of Jesus would not be viewed in the same way by Christians and Jews. And perhaps more easily than through the medium of thought this "Messianic communion" could express itself through the way of practical co-operation, of "life and work." Much could be achieved by Christians and Jews Messianically-minded and acting together.

"Yes, much could be achieved on the empirical plane, but what would be the spiritual value of these achievements? Speaking from the strict Christian standpoint, what could be a "Messianic communion" that was not, from both sides, a "communion in the Messiah"? Would it not be a vain attempt to escape the ultimate challenge of Him whom we hold to be the Messiah Himself?

"Speaking again from the strict Christian standpoint, we may answer that there is no action whatever, sincerely made for the sake of the

Messianic Kingdom, which is not made for and in the Messiah. There is no Messianic communion which is not a communion in the Messiah. The Jews who work for the Kingdom may perhaps not know with whom they have to do. When the Messianic Kingdom appears, they will learn the truth and the Messiah will manifest Himself. Let us quote some beautiful words of Schweitzer, although they do not refer especially to the Jews: 'In doing God's will of love, they experience communion with the Messiah, without being conscious of it. On that basis they will, on the day of Judgment, enter into the Kingdom of God by the Messiah's decree'."

The form which the dialogue takes is thus not a statement that present Christianity and present Judaism might approach as equals, and each with its own contributions, to a yet unknown whole which should contain the fullness of both. It is rather an argument that Judaism, if it did but realize it, might enter into the fold of present Christianity if the latter were but truer to its nature. This position Father Gillet argues with a great deal of knowledge of some aspects of Judaism, and with an obviously sincere respect and even love for Judaism which is in itself refreshing in literature of this kind.

In the first forty pages he passes in rapid review the historical outline of the Jewish-Christian controversy and dialogue. This is the weakest section of the book, and shows no particularly intimate knowledge of the subject. The oriental "dialogues," which are the most fruitful of matter on the real relations of the two religions, are wholly omitted. Even more surprising is the omission of the tender and original Rabbi Samuel of Morocco, whose work (probably of the 11th century) is like an oasis in the desert of bitter and vulgar medieval disputations. In fact readers who want to get at the author's real contribution might well start at the second or even the third chapter. For it is at this point that he gets down to his subject—those theological conceptions in Judaism which are far closer to the Christian doctrines of the Son and the Holy Spirit than are usually realized. In making this claim I think that the author is substantially right, for I believe that the doctrine of the Trinity is essentially the Jewish idea of God clothed in the language of Hellenistic philosophy in which alone it could be made comprehensible to the Greco-Roman world. On the difference between the Greek and Jewish ideas, which Christian theology had to overcome, he has some pregnant words: "Greek religious thinking is static, while the Jews' is dynamic. The God of the Hebrews is primarily a worker. History is the act of God. He enters into our storms and conflicts; He struggles and advances; He loves and suffers. In Greek thought God always appears as an aristocrat. The idea of progress was equally foreign to the Greek and Roman mind. For both, the idea of perfection could not be separated from stability and permanence. The essence of the Divine excluded the idea of change: God's life is eternal and changeless contemplation. The Greeks would never have conceived the history of the world as a single action which realizes an intention of God."

Where, however, the author fails is in his almost complete absorption in the mystical elements in Judaism. For the real centre of historic Judaism is not the Zohar and the Chassidic Judaism of the 18th-19th

century, but the Talmud and the Jewish community. Thus he compares the Son to the "word" and the "glory" of God. But he never mentions the real comparison, which is to Torah, of which rabbinic Judaism speaks in terms similar to those in which a Christian speaks of Christ. The "word" and "the glory" are perhaps God in action, but not God in incarnation. It is Torah which is nearest to the "incarnation" of the Infinite in the finite, of the Eternal in time. This exclusion of the rabbinic element leads to still more serious results, and to what amounts to a deformation of his central thesis, and makes it not a dialogue but a monologue. This is clear when on page 191 ff. he deals with the Mission of Israel to the Christian Church! Apart from the pre-Incarnation elements of the Law and the Prophets he lists contributions which are either secondary or not peculiar to Judaism.

The "dialogue" between Christianity and Judaism is, in reality, a genuine dialogue from which each side has equally to learn, and to which each has equally to give. In his estimate of the permanent values of Judaism Father Gillet almost wholly omits the profound consequences of the unique situation of the Jews, as a community endowed with rich and varied intelligence, but *denied by circumstances the pursuit of political power*, and, at the same time, looking to a Messianic age in the future which should realize the unity and brotherhood of humanity. Moreover, the religion of this community, which had to take the place of all the ambitions common to other peoples, was the religion of the Messiah of the Christians. The real "community in the Messiah" lies in the fact that while we have retained and explored the person of Jesus, Judaism has retained and explored His religion. His life and teaching fit, as a hand into a glove, into the Jewish conception of the community; they can never really be at home in an unstable relationship with an acquisitive society or with any impersonal state-totalitarianism.

Father Gillet fully recognizes how inadequately we have presented Christianity to Jews, how badly we have misunderstood Judaism. But it is a pity that he in turn emphasizes so much the mystical element in Judaism, for this emphasis leads, of course, also to a parallel emphasis on the transcendental elements in modern Christian theology. In fact at one time he says that the dialogue to-day would be "between Barth and Buber." I have more respect for Buber than for Barth, and, no doubt, a dialogue between the two would be of great interest. But it would not be a dialogue between Judaism and Christianity.

There are, however, some failures which contain material of more value than some successes, and this book is one of them. There is a great deal which a Christian can profitably learn from Father Gillet about those aspects of Judaism with which he does deal and which he often treats with the insight of genuine understanding and appreciation. Certainly those who are accustomed to think of Judaism as cold and formal will be enlightened. For when he treats of rabbinic documents and traditions he is concerned to show how much of spiritual piety and simple mysticism there is in them.

JAMES PARKES.

UNIFIED STATEMENT, 1944

MAN-POWER IN THE TWENTIETH CENTURY CHURCH.

By J. McLEOD CAMPBELL, M.C. Press & Publications Board.
102 pp. 2s. 6d.

Previous issues of the Missionary Council's Unified Statements gave the Church at home a bird's-eye view of the current achievements, needs, and opportunities of the Anglican Communion throughout the world. They were composite in authorship, and submitted to the Church Assembly with the authority of the Missionary Council. War-time conditions compel this latest Unified Statement to be different in scope and authorship. It concentrates on one subject and is the work of one man, Canon McLeod Campbell. The Archbishop of York, in a Foreword, writes: "I am sure that all who read *Man-Power in the Twentieth Century Church* will be grateful to him for the way in which he has dealt with the subject. He has given us a Report as interesting as it is valuable."

The Call to Service by the Archbishops of Canterbury and York is reprinted as a Preface, because the purpose of this Unified Statement is to supply the background of fact against which the Call is to be seen. How wide the author has cast his net is indicated by the Table of Contents.

The chapter on the Twentieth Century World and Universal Community opens strongly with the divine command to preach the Gospel to all nations, and the need for interpreting it to each changing generation. This century's problem is that of Neighbourship, due to the shrinkage of distances and the growth of interdependence. "If it was the task of the peoples of the world in the nineteenth century to discover one another's existence, their twentieth century task is to learn to live together." The quest for Universal Community, therefore, is the first main factor in the Church's environment to-day.

Is the Church courageous enough, or united sufficiently, to contribute what she should to world unity? The experience of Free China and the Continental Churches proves the strength of the Church tried in the furnace of persecution. Einstein is quoted: "Only the Church stood squarely across the path of Hitler's campaign for suppressing Truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom."

"The Universal Church presents a procession of churches in which great distances separate the van from the rearguard." While differences of tradition, nationality, and culture complicate the missionary problem, they also serve to emphasize the fundamental unity which only Christianity can bring. Striking quotations from Generalissimo Chiang Kai-shek and the Bishop of Dornakal illustrate this for China and India.

The second main contrast between the nineteenth and twentieth centuries is the intensified sense of Local Community (chapter III), e.g., in U.S.S.R., China, Turkey. Pioneering to-day is concerned with scientific advance rather than geographical exploration. There is a widespread desire to improve the human lot, and here the State and voluntary agencies have complementary contributions to make. The Church's part

in all this is considered in turn under her own economic life, problems of man-power, record of service in the field of Local Community, and the motive power and spiritual dynamic, viz., the Christian belief in the destiny of man as revealed in Christ. (Chapter IV.)

Impressive figures of a "United Races Army" of doctors and nurses open the chapter (V) on Medical Ministries. Doctors are quoted to stress the professional scope of work in mission hospitals, e.g., unusual opportunities for medical research. Owing to the many-sided ramifications of missionary activity in the community, facilities for following up records of series of cases are greater than in government hospitals. The evidence raises the question "whether medicine and surgery might not have been still further advanced if the best brains had been exposed to the wide range of a medical missionary's experience before concentrating in Harley Street." [*Lancet*: Please note!] The fusion of religion and medicine, pioneer dispensaries, preventive treatment, medical auxiliaries, training of doctors and nurses, are noted in turn against their spiritual background.

'Educational Ministries' (VI) opens with statistics of men and women teachers serving in the "United Races Army" of the Church of England. Mr. Mayhew is quoted on government support in the partnership of education. Africa, India, and China are cited for past achievements and present opportunities. "Everything will depend upon whether the Christian fellowship, or rather the teaching profession within it, awakes to a sense of its own universality." The possibilities of help by the teaching profession of its younger branches are dealt with under reinforcements, special problems, and the unity (far more than is realized) of common work. This important chapter ends with a note on the response of the individual, and a plea for closer contact: overseas experience should be recognized by governing bodies and L.E.A.'s as the asset that it is. As with the medical profession, the Church cannot compete with State salaries, but she can offer large scope to the highest gifts of body, mind, and spirit in the service of Christ. The chapters on the Ministry of Women (VII) and the Ordained Ministry (VIII) draw largely on the Archbishops' Committee's Report on Women's Work in the Church, and the Report of the Commission on Selection, Testing and Training of the Ministry, in both cases setting out the needs and qualifications required for service overseas. The book closes with chapter (IX) entitled Corporate Obligations.

A few criticisms: the title is inadequate, in that it fails to suggest the exact nature of the book. The cover is unexciting, as if the publisher assume a limited circulation. An arresting title and striking cover might secure the large sales the report deserves. But these are trifles compared with the solid merits of the work. Over-quotation does not make for easy reading, but the author must be forgiven if only for three jewels: "God is Englishe" (p. 12), "the 44 Club" (p. 23), and "India Light" (p. 72), which I am self-denying enough not to quote. Like the experienced traveller he is, Canon Campbell has packed an enormous amount into his suitcase—indeed a REVELATION.

KENNETH LAMPLUGH.

REVIEWS

THE PROSPECTS OF ISLAM. By LAURENCE E. BROWNE, D.D.
S.C.M. Press, Ltd. London. 6s. net.

Dr. Browne is Professor of Comparative Religion at the University of Manchester, and a recognized authority on Islam. In this small book he has given us a carefully reasoned study of Islam, taking for his main purpose the investigation of the forces, material and spiritual, in present-day Islam. He then goes on to consider whether these forces are working for the betterment of mankind or whether they are a menace to be resisted. After a brief outline of Islam in its expansion and decline the author reminds us that the crux of the problem really lies in the political future of this religion. Two hundred million Moslems merely expressing a spiritual brotherhood might be commended, but if any great leader arose who could weld this huge body of people into a political unit, the case would be very different. In order to study this aspect we are given an illuminating, though all too brief, survey of the Caliphate, its origin and meaning.

If a new Mahdi arose with commanding influence, what would the Moslem world say? This question is raised and discussed in relation to Turkey, Persia, India, and elsewhere.

Dr. Browne sees no real political future for Islam as such, though he nowhere excludes the political power of a Moslem country. Nationality is a greater factor than international Islam. The next study with the same purpose in view is the spiritual urge. How far can the mystics of Islam be not only a spiritual influence but a political cement. The answer is distinctly discouraging. Such modern movements as those of the Ahmadiyyas and Babists and the Baha'is are examined. But they do not offer any real solution to the problem. This leads the author to examine Islam's lack as a religion, and he sees its failure in its treatment of women, its fatalism, and materialism. This ultimately leads to the conclusion that Islam is lacking in spiritual aspiration, though it has many outstanding qualities of greatness. Politically the author sees no menace in Islam such as has been conjured up for us in the past through fears of the Jihad and an international Caliphate.

WILLIAM WORCESTER.

PEOPLE MATTER : C.M.S. Review of the Year 1943-4. C.M.S. 6d.
TO-DAY AND TO-MORROW. By H. P. THOMPSON. S.P.G. 6d.

Considering that missionary societies have to be content with the scanty supply of news which survives hazards of sea and air, and such material as can filter through the close meshes of allied censorship and enemy control, the amount of up-to-date information packed into *People Matter* and *To-day and To-morrow* is astonishing.

And it is more than information. It has been said that a missionary speech or report should not merely tell the story but use missionary

experience to illustrate the living and contemporary power of the Gospel ; and if that be true, then these documents pass the test.

Take the chapters on Africa in the two books. They cover different ground, but each in its way illustrates the power of the Gospel, in teaching and healing the ignorant and needy, and in breaking down racial barriers.

Stories of the faithfulness and zeal of Indian and African Christians serving overseas in the Forces provide heartening evidence of the power of the Gospel to hold men in allegiance to Christ.

The evidence in both reports of the Mission decreasing and the native Church increasing shows the power of the Gospel to take root in all kinds of soil. Above all the insistent pressure which comes from overseas for the healing of unhappy divisions is a sign of the powerful urge of the Spirit towards unity.

Famine, inflation, and other economic freaks and catastrophes have raised in acute form the misery caused by want and the unhappiness caused by differences in the standard of living of Christian fellow-workers which are manifestly unjust. Something will have to be done about these evils, and done quickly.

The high standard of these popular reports of the work of the big societies is fully maintained in the 1944 issues, and every Churchman and Churchwoman will profit by reading them.

E. R. M.

PAMPHLETS ON THE SOUTH INDIA UNION SCHEME

Courtesy requires the acknowledgment of a pile of pamphlets of recent origin upon this vexed question, however much wisdom may plead a lull in controversy.

They may well be studied in pairs—The Bishop of Colombo states difficulties in *Some Problems Connected with the Scheme*, and in *A Vital Issue*, these objections are examined by Dr. Warren. *The Unity of the Faith*, An Open Letter from the Superiors of certain Religious Communities to the Archbishop of Canterbury, calls out *The Meaning of the Scheme* from Bishop Palmer. Mr. T. S. Eliot's *Reunion by Destruction* is answered by the Bishop of Durham in *Church Union in South India*. The fears expressed in E. L. Mascall's *Priesthood and South India* might be allayed if the proposals outlined in Dr. Broomfield's *Anglican and Free Church Ministries* find acceptance as there is good hope that they may be. The present position is well summarized by Bishop Western in a 3d. paper published by the Friends of Reunion.

The Review Articles are contributed by Dr. J. W. Parkes, author of many studies of Judaism and Christianity ; and The Rev. K. E. N. Lamplugh, Vicar of Lymington and formerly a missionary in South Africa. Reviews by the Bishop of Worcester and the Editor.

THE SERVICE OF TEACHERS ABROAD

Looking to the future, we cannot disregard the service of teachers from the Empire and Commonwealth of Nations. It is not only that their services are needed by other countries; there is also the fact that a period of teaching abroad may very much enrich the experience and widen the outlook of a teacher and so make his subsequent teaching at home much more interesting and effective. The advantages which accrue to our own schools and children from the service of those who have had this wider experience can hardly be over-estimated; and we do not limit our consideration to teachers alone, but include inspectors and administrators also. It is obviously desirable, for instance, for the Board of Education to be able to ensure that at all times some of their inspectors are working abroad.

There are, broadly speaking, three ways in which service abroad can be arranged for, or secured by, teachers, namely, (*a*) by interchange of posts with teachers abroad, (*b*) by independent action on the part of teachers in securing posts abroad without their making any plans for re-employment on their return to this country, and (*c*) by the secondment of teachers for service abroad for limited periods.

Under interchange arrangements a teacher in this country changes places with a teacher in another country for a period of one or two years. So far as the majority of the subjects of the curriculum are concerned, interchange naturally tends, owing to language difficulties, to operate with other English-speaking countries. We hope, however, that this limitation will not be found so necessary in the future.

Difficulties arise when it is not a question of interchange. Teachers must always be free to make independent application for any vacant post abroad, and if they choose to do so without regard to their future employment in this country, that is their affair. But, in general, teachers are naturally reluctant to take temporary posts abroad unless they feel assured that there will be a good prospect of their re-employment on their return to this country; and it must be admitted that at present this assurance is generally lacking.

The responsibility of this country for helping to staff the Colonial Education Service and for finding well qualified teachers and others for service in foreign countries is very real, even though in total the numbers are comparatively small. In the past, difficulties have arisen about superannuation, but these have now been surmounted. A teacher who discontinues contributory service in England and Wales because of service abroad may have his service abroad treated as pensionable service for a period of five years (or in special circumstances for a longer period) if he is teaching in any part of the Empire or in a school in a foreign country in which the Board of Education regard it as expedient to facilitate the employment of British teachers, or if he is employed in any educational service outside the United Kingdom where his duties involve, to a substantial extent, the control or supervision of teachers. The teacher, while abroad, has to pay, or cause to be paid, 10 per cent. superannuation contribution based on the salary he received immediately before going abroad.

McNair Report (Paragraphs 476-481 (parts).)

DIVERSITIES OF MINISTRATIONS

After fourteen years in Lebombo it is interesting to compare conditions there with those prevailing in Basutoland. The biggest and most interesting difference is in the administration of the country. The Portuguese idea of civilizing the Bantu was to apply as far as possible European customs, with European law and a European language. They had no interest in the native languages and even forbade the use of books in native languages in the schools. The power and influence of the chiefs was, if not totally, at any rate to a large extent disregarded, and there was a decided tendency to reduce still further their powers. The result was that the Europeans and to a certain extent the more educated natives looked down on native languages and all tribal customs whether good or bad, and the outward adoption of European customs and dress was the goal of civilization which natives tended to esteem more and more. There are of course good points in such a policy, but there will inevitably be more and more detribalization of the Bantu, and whether the Bantu will be assimilable to a European form of civilization to the extent to which such a policy should aim, is very doubtful. From the standpoint of missionary work, this policy, with all the repressive legislation against foreign missions which an undue emphasis on nationalism entails, made advance extremely slow. Educational work, which in most countries is aided by the Government, and which in most missions forms a most important part of the evangelistic work, is very difficult, and instead of advancing has in recent years gone back.

Basutoland on the other hand is probably a good example of a vastly different conception of Colonial Administration. Here the customs, laws, and traditions of the Basuto are respected, and the country is administered through the native chiefs, whose authority is upheld by the Government. The work of missions, even of foreign missions, is encouraged, and all educational work is subsidized by the Government. The basic idea is to take the organization of the tribe and its customs and to build thereon by education and example and thus to elevate the tribe, not through the application of laws based on a European civilization, but by the internal advance of ideas within the tribe. Thus changes are wrought in custom and law, not through external force but from internal conviction within the tribe that such changes ought to take place. Such a process of change needs infinite patience on the part of all who have to deal with the tribe, struggling as it is with such a form of growing pain; but it would appear that the civilization which will be built will rest on more secure foundations and that the form which it will take should be more suited to the Bantu. The fostering of education, which is almost entirely in the hands of the missions here, has been to the advantage both of the Government and also of the missions themselves. The schools, largely aided by the Government, are the seed plots from which the missions draw their largest number of converts, and are principally responsible for the fact that mission work is so advanced in this territory, and our numbers so very much higher than in a Diocese like Lebombo.

(ASSISTANT BISHOP OF BLOEMFONTEIN).

INDIA IN TRANSITION

By J. Z. HODGE*

THREE things stand out in the changing Indian scene—the amazing vitality of the Indian people, the rising tide of Indian Nationalism, and the emergence of an Indian Church. Nothing is more impressive in our modern day than the will to live of the Indian people. Speaking in the House of Commons, as recently as July 28 of this year, the Secretary of State for India made the sombre statement that in Bengal, a Province of 58 million inhabitants, 700,000 died last year as a consequence, either directly of starvation or from disease as a result of under-nourishment.” Divided by race, religion, and social inhibitions, impeded by wars within and without, struggling against grinding poverty, famine, and disease, this ancient people lives on and adds 50 millions each decade to its already colossal numerical stature. This increasing population presents a problem that will tax the resources of highest statesmanship. Within India’s hospitable borders a population of 390 millions struggles for existence, and the cry is “still they come.” Judged by human values, these 390 millions of our fellow subjects constitute the most important segment of our strangely assorted British Empire and compel us to pay earnest heed to their thoughts, aspirations, and attitudes.

It is a matter of deep concern that relations between India and ourselves are less happy now than they have been for many years. Mists of suspicion and distrust envelop our British Indian ways and make understanding and friendship very difficult. Our imperial word is no longer accepted as our bond, and our didactic official speeches arouse irritation and derision. When I have from time to time affirmed my faith in the integrity of British promises regarding the future governance of India, Indian friends have usually replied, “We are glad to hear you say that; but we are afraid there is a snag somewhere.” That fear of “snag” is born of suspicion, bitterness, and disappointment. It could appear that Britain and India have developed an unfortunate tendency to misunderstand each other, and it might be well if politicians both West and East of Suez took a mutual vow of silence; but whether that be feasible or not it becomes all who desire to see the citizens of these two countries living together in unity within the kindly shade of the British Commonwealth of Nations to do what in them lies to promote friendly relations. We owe it to the history of the Indian people that we try to understand them and share their aspirations. Three thousand years before the birth of Christ they had reached a high standard of civilization, and down through the stormy centuries they have held on their way, following the search for truth, undeterred by the shocks of time and change. Their antiquity commands our

* The Rev. J. Z. Hodge was Secretary of the National Christian Council of India from 1929 to 1941.

respect, and their capacity for survival our admiration. This latter quality provides a happy augury for the coming of independence with its attendant risks and opportunities.

But this is also a very modern people. Bombay, for example, has almost as many motor cars and cinemas to the square mile as Edinburgh, and the Corporation of Calcutta matches Glasgow in civic pride. It is no longer true to say that India is an agricultural country poor and simple: what we have to remember is that India, while still predominantly agricultural, has definitely entered her industrial age and is steadily heading towards industrial sufficiency. In Tatanagar, the rising industrial town in the Province of Bihar, is to be found the second largest iron and steel works in the world, and in other centres immense industrial plants are coming into being. It is significant that India ranks eighth among the industrial countries of the world, and can count 250 trade unions among her possessions. A still greater treasure is a Royal Indian Navy which is playing a gallant part in the united war effort. It is significant also that the old inhibitions of caste and custom are giving way under the increasing pressure of education and informed public opinion. Mahatma Gandhi occupies a humble rung of the Hindu caste ladder, and Mr. Rajagopalachari, the distinguished Brahman leader, is entrenched at the top; but this has not prevented a son of the former marrying a daughter of the latter with the happiest results. The truth is that India is awake and on the march, but that march is still greatly impeded by illiteracy, as well as lack of unity. It disturbs our British complacency to be reminded that 80 per cent. of the people of India can neither read nor write, although the country of strange contrasts can boast of 17 universities and 100,000 college students. Happily, something like a nation-wide drive to promote adult literacy is now on foot. At a time like this, when India is breaking away from her old moorings and moving on to vast issues, it would be a grave dereliction of Christian duty if we failed to give her that which we prize most, the "unsearchable riches of Christ." Hinduism, revived and purified, Islam, aggressive and confident, Secularism, young and arrogant, all challenge the claim of Christianity to the allegiance of Indian minds and Indian hearts.

THE RISING TIDE OF NATIONALISM

Nationalism, with its rallying cry, "Swaraj (self-government) is our Birthright," is capturing every province of Indian life, including the Christian community. It would be no exaggeration to say that every thinking Indian is a nationalist. Some are more extreme than others, but all are agreed that India must be allowed to manage her own affairs. The tide is now setting in towards "Purna Swaraj" (Full Independence) even to the extent of separation from the British Empire. In recent years China, Russia, and India have been drawing closer to each other, and there are those who think that India's fortunes lie rather with these two neighbours than with the British Commonwealth Nations. The demand for independence need neither surprise nor disquiet us. It springs from the awakened instinct of a great and proud people. India has discovered herself and is claiming her birthright.

is the natural outcome of British rule: we have given India democratic institutions and proclaimed in her hearing the dignity of person-
 lity and the principles of liberty and equality. It was immensely stimu-
 lated by the world war of 1914-18, in which India bore herself gallantly,
 and still more by the present war in which her volunteer army—two
 million strong—is playing a part second to none. It has been strength-
 ened by the example of Russia and China: what they can do India can
 also do. It has been inspired by the example and advocacy of great
 patriots like Rabindra Nath Tagore and Mahatma Gandhi, both figures
 of international renown.

This demand for complete independence is the crux of what is called
 the "Indian Deadlock," which consists in the seeming impossibility of
 reaching substantial agreement by the parties immediately concerned
 on the vital issue, when and how can India achieve full self-government.
 The parties directly concerned are India, divided into various groups,
 on the one hand, and Great Britain on the other. The Indian parties
 are: (1) The National Congress, founded in 1885 with the blessing
 of the then Viceroy. It is well organized, with a branch in nearly
 every village in British India and considerable influence in the Native
 States. It is a political party pure and simple, and its membership is
 open to all classes and creeds, although for the time being predominantly
 Hindu. Its President, Moulvi Abul Kalam Azad, is a Moslem. Its
 creed is complete independence. Within its ranks are many able and
 devoted men and women who have given ample proof of their patriot-
 ism. The Congress, which undoubtedly speaks for a majority of the
 Indian people, draws much of its inspiration from Mahatma Gandhi,
 who perhaps more than any other has forced the Indian political issue
 into the forum of international affairs. (2) The Moslem League was
 founded in 1906 to protect the rights of Moslems, of whom there are
 now 92 millions in India. It is a purely communal body, and only
 Moslems can become members. Like the National Congress it stands
 for complete independence, but with this difference, that it claims the
 right to exist as an independent Moslem State within an independent
 India. This claim, enshrined in the slogan, "Pakistan" (literally "holy
 land"), involves the creation of two separate sovereign states, Moslem
 and non-Moslem, in India. Insistence on this has accentuated the
 gravity of the present deadlock. The unchallenged leader of the Moslem
 League is Mr. Muhammad Ali Jinnah, whom friend and foe alike regard
 as one of the ablest politicians of our day. At the time of writing he
 and Mr. Gandhi are in negotiation; and all who wish India well will
 pray that they may reach such a measure of agreement as will enable
 the leaders of all the parties to get together, for until this is done no
 final solution can be hoped for. (3) The Native States, which represent
 that part of India unoccupied by British arms but are the subject of
 special treaties and alliances, must come into the picture. There are
 62 of them, some of them about the size of an average English farm,
 and they comprise two-fifths of Indian territory and roughly one-fifth
 of the population. They are jealous of their rights and apprehensive
 of democratic rule; but there are distinguished leaders of progressive
 mind among them who can be expected to read the signs of the times

and adjust themselves to the coming changes in the Indian body politic. (4) The Scheduled Castes, once popularly referred to as "the depressed classes," have now emerged as a definite political body with a claim to be treated as a separate nation. They are ably led by Dr. B. R. Ambedkar, the present Minister for Labour in the Viceroy's Council, but many would still doubtless range themselves under the banner of the Congress. The scheduled castes claim a following of 50 millions and are therefore a party not to be despised. Among the smaller groups or minorities, would be included the Hindu Mahasabha, or organized orthodox Hinduism; the Christians, now $7\frac{1}{2}$ million strong and less communally minded than the others; the Sikhs, that splendid fighting race of the Punjab who number some six millions; the Parsees, with their great business and cultural traditions; and the Anglo-Indians, whose stake in the country of their domicile is real and substantial. With all the Indian parties security is the vital issue, and this can only be secured by mutual agreement among themselves. It cannot be imposed from without; but, I believe, it can to a large extent be guaranteed and written into the new Constitution. If the leaders fail to reach agreement I have sufficient faith in the integrity and good sense of the people themselves to believe that they will find the way out.

To return to the Deadlock. It assumed its present intractable form after the visit of Sir Stafford Cripps in the Spring of 1942. We hailed his mission with hope and enthusiasm; but, as all the world knows, it ended in failure. It was not, however, a final failure, and when negotiations are resumed, as resumed they must be, their immediate task will be to begin where Sir Stafford left off. It will be remembered that he brought a precise declaration of British policy which had in view (a) the creation of a new Indian Union with the full status of a Dominion and freedom to secede from the British Commonwealth if it chose, and (b) the framing of a new Constitution by Indians themselves, immediately on the cessation of hostilities. To Indian eyes the fly in the ointment lay in the fact that this momentous declaration was contingent on the cessation of hostilities, and so Mr. Gandhi, that master phrase-maker, described it as "a post-dated cheque." The time of Sir Stafford's visit was unpropitious: he should have come at least a year earlier. Things were not going well with the Allies; Japan was knocking at the gates of India; some sober-minded citizens were not sure how the war would end; others doubted that Great Britain would be able to do so even if she were willing, to implement her promise. The atmosphere was charged with uncertainty and suspicion, and it is not surprising that the Congress leaders demanded substantial concessions in the shape of a provisional National Government to be set up forthwith and exercising among other functions the control of Defence. It was on this rock, the present rather than the future governance of India, that the negotiations between Sir Stafford and the Indian leaders apparently broke down. But I venture to add these personal reflections. Sir Stafford was too late in coming; he brought a plan devised in London; his plan left no room for amendment; he saw the leaders separately and never all together; he did not stay long enough; he failed to find a substantial measure of agreement where he naturally

expected to find it. I well recall his farewell address on the wireless. I heard it in company with a group of Bengali friends, and I shall never forget the feeling of disappointment that crept over our spirits as Sir Stafford told how he had tried and failed. "He deserved to succeed," said one of the company, and my own faith is that he will yet succeed.

Following the departure of Sir Stafford Cripps the situation grew steadily worse, and Mr. Gandhi issued his famous injunction to the British Government to "Quit India." The National Congress took up the cry and on August 8, 1942, its All-India Committee passed the fateful Resolution demanding immediate transfer of control from the British Government to a National Government, and intimating that unless this demand were granted non-violent mass civil disobedience would be inaugurated. This was a challenge Government could not ignore, and it promptly interned the Congress leaders who had supported the resolution. Swiftly there broke out an orgy of violence in various parts of the country, in which students and mill workers took an unhappy part. Much damage was done to Government property, and many innocent lives were sacrificed in what was to all intents and purposes an abortive revolution. The situation was extremely difficult and fraught with danger. It was necessary, therefore, to limit as far as possible the area of disaffection; but one cannot help regretting that an impartial judicial tribunal was not set up to determine responsibility for an uprising of violence that brought shame and sorrow to all good citizens. Government lay the blame on the Congress leaders and regard the Resolution of August, 1942, as the root of all the trouble, and holding that view they are reluctant to release those leaders who are still interned. The popular view, on the other hand, attributes the outbreak of violence to the summary arrest of Mr. Gandhi and his colleagues. While we can understand in some measure the feeling of frustration that lay behind it, we cannot but regard the threat of civil disobedience as a declaration of war. At the same time we cannot accept the view that the outrages that followed had the sanction of Mr. Gandhi and the Congress leaders generally. But all this is an old story now: the scene has changed; the Japanese menace has receded; the stars in their courses are fighting for the Allies; the people of India are tired of internal strife; there are other leaders than Gandhi and Jinnah who are working for a settlement consistent with self-respect and the interests of the various communities; India has many friends in Britain who are striving towards the same end; there is hope in the organization of other parties than Congress and Moslem League, for it means if they hold together no powerful major party can dominate them; both Delhi and Whitehall know the value of compromise, and in this they have affinity with Indian leaders: bearing these things in mind I am of those who believe the Deadlock can and will be ended ere many months have passed. It will end all the sooner and all the happier if the Christian forces in India and Britain give themselves to prayer, understanding, and forbearance. In this regard, I pay grateful tribute to the Archbishop of Canterbury, whose call to Christian people to make the meeting between Mr. Gandhi and Mr. Jinnah a matter of prayer lighted for me another lamp of hope. It reminded me of that

other distinguished churchman, the Metropolitan of India, whose chivalrous championship of the Indian cause has endeared him to Indian hearts and done much to engender national respect for the missionary body. All sections of the Christian community do him honour.

THE EMERGENCE OF THE INDIAN CHURCH

In this troubled Indian scene is set the ministry of the Indian Church and the varied activity of the missionary enterprise. The day is long past when it could be said, "There is no Church in India, there is only a crowd, when the missionary passes the Church will pass with him." There is a Church in India, and it has come to stay. In its presence and vitality we read the romance and success of Christian Missions. True, it is sadly divided, for the various Christian Communion that have sent missionaries to India have reproduced themselves after their denominational kind; but behind these differences lies a sense of unity in Christ, an Indian Christian consciousness, a growing apprehension of the ecumenical character of the Church of Christ, and an increasing resolve to live up to the maxim so strongly emphasized in the Tambaram Conference that "the Church is Christ's missionary to the world." There are many, besides myself, who would say that this growing recognition of the Church's obligation to evangelize is the most gladdening sign in our Indian Christian sky. To co-operate with the indigenous Church in the supreme task of Evangelism is now the duty and privilege of the missionary from abroad. If it be asked, "Are missionaries still needed in India, and, if needed, are they still wanted?", the answer to the first question would be an unqualified affirmative, for, unaided, the Church in India is unable to complete the unfinished Evangelistic Task. While the answer to the second question would also be in the affirmative, it calls for a word of comment. There are those who say that since the Church has come into its own it can be left to carry on the work hitherto done by missionaries from abroad; but it has to be borne in mind that the Church, recruited as it is mainly from the poor and illiterate masses, is weak spiritually, economically, and educationally, and needs strengthening in all these essential respects. The general Christian view would therefore be that missionaries, of the one-talent as well as the ten-talent order, are needed and wanted in the interests of the Church to strengthen and replenish its Christian faith, and help it to carry forward its God-given task of Evangelism. The Church stands in sore need of an adequate Indigenous Ministry, ordained and lay; and in co-operating to supply that vital need the missionary is rendering service of the finest quality. The building up of a truly worthy Christian literature, the provision of an education that is essentially Christian and designed, among other ends, to produce Christian leadership, and the constant replenishing of the fires of Evangelism are tasks that will call forth the best the missionary can give. The important thing is that the missionary come as a colleague and not as a managing director. Partnership is the golden rule of missionary serving. While the general Christian mind would affirm that missionaries are needed and wanted, it would also suggest that they need not be sent in such large numbers as formerly.

Fewer and better picked ambassadors would be the plea, and this makes the selection of the future missionary a matter of careful concern.

That India as a nation needs and wants the missionary admits of some dubiety, for Hinduism and Islam to a large extent possess the field and can hardly be expected to welcome those who challenge their sway; but in the broad fields of medicine, education, rural reconstruction, and in the more intimate realm of personal friendship there undoubtedly awaits a welcome for those who, like their Master, come to serve and not to be served. Especially in these momentous days when feeling is running high, when the new life pulsating throughout the country is releasing new energies, and problems that pass the wit of human statesmanship demand solution, the ambassador who comes with the central Christian Message of Redemption, and lives in the truth of it, will surely be received as a messenger of hope and esteemed for his works' sake. I recall a recent occasion in an Indian railway train when in the interchange of courtesies in a crowded compartment a fellow passenger said, "You are a missionary, then you are our friend." The Indian nation needs and will welcome friendship.

If he be needed and wanted for the sake of the Church and for the sake of the Nation, the missionary is bound by a higher call: he is needed and wanted for the sake of Christ and His Gospel. Worker together with the Indian Church, friend of the Indian people, the missionary is first and last "a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of Christ." Facing him and the Church that sent him, the challenge common to the younger and older churches, is the Unfinished Evangelistic Task. In India it means 7½ million Christians of all varieties in a total population of 390 million people, one Christian to every fifty non-Christians, great stretches of country still unevangelized, and practically every mission station understaffed. The Indian scene drives us back to the Magna Charta of Christian Missions—"And other sheep I have, which are not of this fold, *them also I must bring*, and they shall hear my voice, and there shall be one flock and one Shepherd."

CHURCHMEN'S CLUBS IN CHINA

To strengthen the contribution of laymen to the work of the Church in China, Churchmen's Clubs have been organized in some cities, and these clubs are paving the way for a Laymen's Movement. The first Churchmen's Club was organized in Shanghai before the occupation. Recently such clubs have been organized in Chungking and Chengtu. The response has been most encouraging. The Chungking Churchmen's Club for instance has sponsored two evangelistic campaigns during the year and has promoted Bible reading among Christian individuals and groups. It has published Bible reading leaflets for the whole year and has distributed them throughout the country. It has also published a good selection of Christmas carols, and conducted a Christmas Carol Service with over sixty people forming the choir. The attention of the Club is now turning to the study of the post-war Church and its problems.

WANTED—PIONEERS !

By MAX WARREN*

THE statement is commonly made that the day of the pioneer missionary is over. As a statement this lacks even the relative dignity of a half-truth and, in point of fact, it is mischievously and dangerously misleading. The day of the pioneer is never over. A Christian community, which cannot produce pioneers, or worse still which, having begotten them, does not know how to use them, is suffering from a phthisis of the soul. It was with the insight of a prophet who could take the long view that one of the greatest of the pioneers asserted that "the end of the geographical feat is the beginning of the missionary enterprise." Allowing, what may well be debated, that the production of Ordnance Survey maps, one inch to a mile, constitutes in any given area the end of the geographical feat, it represents at best only a primary stage in the work of the missionary, and should the missionary be forgetful of this fact the anthropologist and the sociologist are there to remind him of his mistake.

The truth is that all too commonly we seek our gratification in a premature fulfilment of our missionary obligation. Various we see this fulfilment in the fact of having preached in a certain area, or having set up an altar there, or having established a nucleus of Christians and transferred a Church Order to the new country. This might be described as the geographical illusion notably encouraged by the popularity of contemporary maps of the world on Mercator projection showing mankind divided into Anglican dioceses ! It is high time that we got away from this static conception of evangelism and remembered that history does not stand still. In the year A.D. 622 a map of Christian bishoprics might have been most impressive, showing as it would the establishment of the Faith continuously from the west coast of Ireland to the hinterland of China ; with North Africa well occupied, and a spearhead as far south as Abyssinia ; and across the Indian Ocean encouraging beginnings on the coast of Malabar. Then came Mohammed, and it took the Church seven centuries before it even began to recover its initiative in most of that area, and several more centuries before that initiative ceased to be the fitful activity of an enthusiast here or there, and became the concerted effort of an appreciable section of the Christian Church.

What had happened ? The Gospel had been preached, altars had been set up, an organization had been established, but the *mores* of the people had not been effectively integrated with the new Faith. The evangelistic task had been tragically misconceived, and when the storm came the foundations were insecure. The attraction of the Christ had indeed been felt, but the thoughts and imaginations of the heart, those deep levels in the life of individual and community, had not been brought into captivity. Dare we, whose particular task is set within the latest

* The Rev. M. A. C. Warren, D.D., is General Secretary of C.M.S.

missionary expansion of the Faith, if we are still within it, an expansion barely 150 years old, claim that the *mores* of the peoples amongst whom the Faith has been established in that period have been effectively integrated with that Faith? Are these small Christian communities so racy of the soil, so unaffectedly indigenous, that the full power of the modern "Social Service State," with all its totalitarian techniques, can be viewed with complacency? Is the situation in our own country, for that matter, so encouraging? Surely the time has come when Christians everywhere have got to be rallied to the missionary task as never before. The Mohammed of to-day is hydra-headed. We shall want to send to the missionary task overseas a host of the ablest men and women that the Church in this country can command. Our partners overseas are clamouring for them. And we shall need in return the help of some of their ablest here in our own country. If we were not so pathetically complacent we should be more ready to read the lessons being reported to us from overseas where they know that a Christianity which does not penetrate into every corner of life cannot stand the all-in pressures of the world, let alone go out to capture that world for Christ.

Our great need then is for men and women who possess the pioneer spirit and who are aware that there are whole continents of human life as yet unexplored, to which the Gospel has not yet become the good news of redemption and emancipation and integration. We may speak of these areas of adventure by many names. There will be rural reconstruction, there will be social services in town and country, there will be welfare clinics, there will be the whole wide field of literacy and journalistic enterprise, there will be the co-ordination of all these into community building. This list is not exhaustive; it is only indicative. It could be widely expanded. And it is not exclusive of, but essentially includes, all the traditional fields of missionary endeavour, pastoral evangelism, education, and healing. Nor will the pioneering gifts be less needed because frequently the European missionary will have as his fellow-explorer, and sometimes his leader, a man or woman of the country to which he is sent. That prospect in itself opens up fresh fields of exploration, and, as those who have tried it know, will demand all the courageous perseverance that characterized the great pioneers of the past.

Before looking in detail at one of these areas of exploration a word may be said about one indispensable part of the equipment of a modern pioneer. He or she must be what, for lack of a better term, I would call an "omnibus" missionary. An "omnibus" missionary is the modern equivalent of that older pioneer who could set his hand to anything. In our more complicated enterprise, however, the word "omnibus" does not mean having such variegated abilities and training that the missionary can do everything. Rather it means a missionary who by training has acquired the ability to see where his or her contribution and that of other people fit into the whole picture. Essentially this "omnibus" quality is an attitude of the soul. It must be made to take priority over every aptitude of the mind and skill of the body. It is the *sine qua non* if there is to be real co-operation with fellow-missionaries and native fellow-workers. Without it there can be no

effective exploration of the shadows beyond the penetration as yet achieved by the Gospel. Without it co-operation with Government and with other churches and missions will be impossible. Indeed all hope of Christian unity depends on this attitude.

Of course there is nothing new about this. It is as old as St. John, xv., 1-5, or I Corinthians, xii. But are we practising it? More important, are we seriously training recruits towards it?

Summing up thus far the argument we have followed we are led to the conclusion that there are vast areas of human life as yet barely touched by the Gospel of our Saviour, let alone the multitudes who have never heard of Him. The scope and the need for pioneering missionaries is immense, and it is as pressing in those geographical areas supposedly evangelized as in those geographical areas as yet untouched. Further, the missionary is no less a missionary because he works within the fellowship of a native Church. The fact that he pioneers in company with an African or Indian or Chinese Christian does not change the missionary task; it only adds to it a new exhilaration, a new testing. Finally, the modern pioneer, however brilliantly endowed with this technical skill or that, is a menace unless he can work humbly in a team. At the same time a real understanding of the dimensions of the task facing them will save the team from being a collection of mediocrities because it will give the man and woman of marked individuality the scope they need, while rescuing their achievements from the blight that attends so much purely individualistic achievement.

RURAL RECONSTRUCTION.

Notable amongst the areas in which the pioneer is needed is the field of rural reconstruction. Eighty-nine per cent. of the population of Africa, and over 85 per cent. of the population of Asia, are country folk. In a word, the *mores* which have to be captured for the life of the redeemed community are the age-old patterns of country life. That would be sufficiently daunting a task for a missionary enterprise which in this country at any rate is recruited in the main from an obstinately urban-minded population. In addition, however, we have to face the fact that these rural masses live in large measure at such a level of destitution, of poverty, hunger, and disease, that the Gospel remains a mystery of words spoken in an unknown tongue unless it can be interpreted in terms of the actual economic ordering of the people's life.

Consider an illustration, by no means exaggerated and not untypical of the rural masses of mankind. The writer whom I quote is a missionary doctor from South India :

When I went to inspect the floating dispensaries shortly before we left I found prices rising and poor people starving. I wondered why so few of the very poorest came although the medical attention was free. I was told, "They say to us 'What we need is food not medicine.' . . . Babies three months old were fed on polished rice because their mothers, as a result of poor diet, were unable to feed them. Cow's milk was 2d. a bottle, but the father's working wage being only 5d. a day, milk was impossible. Yet to improve the health of these people milk is necessary, and it must be both cheap and plentiful. With present agricultural methods, however, this is impracticable. There is no money to be spared for feeding livestock, which have to eat what they can. I have not seen one Indian-owned

cow that had sufficient flesh on it. But good dairying can be done because a European coconut planter on the plains keeps a beautiful herd yielding plenty of creamy milk.

That poignant picture of sheer human suffering helps to explain the staggering fact announced by Professor A. V. Hill in his speech on India in Parliament at the end of July. He said: "The average unborn child in India has an even chance of living to 22. In Britain and America it exists to nearly 70."

Two pioneers in Britain, after tackling the problem of health at its root in the life of the family, have won the right to announce the following tragic analysis which, if still true, as it is, for multitudes in our own country, is chronic amongst the under-nourished millions of Africa and Asia. The stages of growth in the human embryo are here described as they all too frequently occur:

The child conceived of parents in whom no functional unity has been established, parents in whose bodies before conception deficiency and disorder lie cloaked from knowledge; the child epitome of potentiality carried with diminishing vigour as it grows in the womb, to be born into restless nakedness, and, in the starved travesty of a home, reared in uncultured bondage; at last, ill-nurtured, to escape into the unfamiliar welter of a society disintegrated as the family from which he issued, there to breed his like again.*

Think of the numbers like that, revealed in Seeböhm Rowntree's Surveys of York City,† and in a non-depressed area of South London, and then think of the uncounted multitudes festering in the great port cities of Africa, in the mine compounds of her industrial centres, in the mill quarters of the proud cities of Asia, and the even greater number of those in the squalid villages of tropical Africa, of India, and the great river basins of China. Think of the multitudes, and as we think of them may we be touched with that divine compassion which in Palestine long ago, and still to-day, is so close to flaming anger. Here alone is a field to absorb an almost unlimited number of pioneer missionaries.

Nor is this an enterprise which need daunt us for lack of material resources. Governments are becoming progressively aware of their responsibilities. Money will more and more become available to help with such enterprises. What are needed, and will not be so easily come by, are the men and women who as Christians will pioneer this field. Fine work has already been attempted, but as yet upon an altogether too inadequate scale; and far too commonly it has been looked upon as an idiosyncrasy to be humoured on the outskirts of the Church's activities, instead of being integrated with them, inspired by them, and contributing to them.

Experience so far has demonstrated four essentials for any programme of rural reconstruction‡:

* *The Peckham Experiment: A Study of the Living Structure of Society.* By Innes H. Pearse and Lucy H. Crocker. (Published by George Allen & Unwin, 12s. 6d).

† *Poverty and Progress.* By B. Seeböhm Rowntree. (Published by Longmans. 15s.).

‡ Programme set forth by Mr. Thomas Jesse Jones of the Phelps-Stokes Foundation, New York.

1. Health and sanitation,
2. Appreciation and use of environment,
3. Household and home,
4. Re-creation.

The first thing to notice in this programme is that in it all the existing and traditional missionary activities are embraced. The art of healing, focussed, may be, more on prevention than cure, is there. Education is there essential for each of the four, but an indispensable link between (1) and (2). The family is there without which there can be no community. And informing the other three is the creative and re-creative activity of the Life-giving Spirit.

A vivid record of the way in which a community in despair could be rescued is to be found in the story of how the Greek evacuees from Asia Minor were settled on the soil of Macedonia. Mr. H. B. Allen's book which tells the story demonstrates clearly how essential a part in this work of reconstruction is played by the man or woman agriculturalist.*

A second fact to note is that the attack on rural problems must be a unified attack. Brilliant specialists each working unrelatedly in their separate departments cannot achieve what is wanted. The school-master, the doctor, the dairy specialist, the poultry expert, the horticulturalist, the pastor, are not working so many different schemes. They are united in one enterprise. Here is a combined operation designed, as Mr. Allen expresses it, "to edge the quality of living upward." Here in a language the simplest can understand is the majestic picture of the Church to which St. Paul has given classic expression in Ephesians iv., or I Corinthians xii. Here also is the answer to the student at an Agricultural College who, being intrigued by the novel prospect of linking his chosen vocation to the missionary enterprise, asked, "How far would we get on with our job as dairyman, poultry expert, horticulturalist, etc., and how far would we do "mission" work, i.e. preaching and Sunday Schools?" The division in that student's mind, a division all too common in the minds of many devoted supporters of missions, is waiting to be healed by pioneer missionaries who know that preventing sickness no less than healing sickness is part of that whole Gospel which they are commissioned both to practise and to preach.

Let this article close with a quotation from an African speaking at a recent Synod of the diocese of the Niger :

The Church has undertaken educational work in the country, but the educational system introduced has served only a partial need of the people, and has been considered incomplete, because no educational system is complete unless it makes for the development of the natural resources of the educated. The present system, being mainly literary in form, equips children for clerical work, but if this work is lacking in or insufficient for all who are trained, it does not fit them for village life. The Church in her educational work must persist in building up a rural economy in which the rising generation can live and work with satisfaction and contentment.

There speaks thoughtful Africa. And this particular African could speak with the certainty of receiving attention and approval because in that diocese, thanks to the work of one real "omnibus" missionary

* *Come over into Macedonia.* By H. B. Allen. (Published by Rutgers University Press, New Brunswick).

whose agricultural skill was thrown into the common life of the Church, a beginning has been made at the task of linking together Church and School, and Healing and Agriculture, to create a community whose Christianity, being related to the soil, is truly related to the only life the people really know. Here is a courageous experiment being made to integrate the traditional *mores* of a whole countryside with the redemptive truth of the Gospel. But only a beginning has as yet been made. More pioneers are wanted even in this diocese, and their numbers could be multiplied a hundredfold if the churches in Africa alone are to explore this area of human life for the Gospel of God our Saviour.

When the mind begins to grasp the scale of what has to be attempted even in the single sphere of rural reconstruction, the missionary task assumes a new meaning. At least in this sphere there will be less temptation to imagine that man can achieve anything much without the help of God. The man whose work is concerned with the rhythms of nature is less prone than the mechanically-minded urban dweller to imagine that the "City of God" can be built by men alone. Indeed he is well content to expect that City to come down from God out of heaven (which, *pace* a good deal of our enthusiasm, is what the New Testament suggests will happen), while he gets on with the age-old task of working with nature, that adventure in co-operation which when Christianly understood is walking with God. Wanted—Pioneers !

NEW GUINEA IS AUSTRALIA'S TRUST

On the north-east coast of New Guinea all the mission stations of one great province have gone, and nine missionaries have perished. Yet the native Church stands steadfast. It is the head and shoulders of the magnificent service and support given to our forces, and its morale has never faltered.

These people look with confidence to Australian Christians to rebuild their life, replace their missionaries, and complete the splendid work of training them into Christian citizens. The Australian Board of Missions, in whose area the frightfulness has taken place, has established the Australian-wide Reconstruction and Advance Movement, and is asking for £30,000 as a free gift over and above ordinary missionary contributions, and also for twenty-four new missionaries—young men and women willing to be trained as builders, social workers, carpenters nurses, teachers, artisans, doctors, as well as clergy. Gifts large and small and volunteers are now coming from every State in the Commonwealth, and all are invited to join in this modern crusade of honour. It is because we owe these people far more than words can tell for what they have done for our lads. But our debt cannot be repaid even in that way. New Guinea is Australia's greatest responsibility. Australia will either be her faithful understanding trustee or her greedy, cruel exploiter. Australia will either complete the work of citizen-making and hand over the land to the brown man, its rightful owner, or it will use his labour and knowledge, keep him a serf, and attempt to grow rich on his helpfulness. In no other area of activity is the reputation of Australia so acutely at stake.

THE RT. REV. G. F. CRANSWICK, Chairman of A.B.M.

POLYNESIAN PROBLEMS

By W. E. MOREN*

THE present article is an attempt to consider three partly related problems attaching to work in the diocese of Polynesia. The first is connected with our ministry among European Anglicans; the second with a certain type of non-Anglican native church; and the third with the staffing of the diocese.

The article is based on twelve years' experience among the relatively small Anglican section of the European community in Western Samoa; a limited experience is not altogether a disadvantage since what is seen narrowly may be seen more clearly.

As a preliminary to the discussion an outline of certain geographical and historical facts is needed. The diocesan territory consists of some 600 islands, the largest two-thirds the size of Yorkshire, the smallest inhabited less than one square mile. Known variously by the names Polynesia and Oceania, these islands are scattered over an area roughly that of the whole of North America (8,000,000 square miles). The approximate boundaries are the equator on the north, the parallels 170 E. and 120 W., and latitude 30 S. Thus the description of the diocese as "mostly water" is quite correct. The number of islands and the distances between them make the difficulties of communication enormous. The Bishop at his headquarters in Suva, Fiji, is 3,000 miles from some members of his flock. Suva is not a good centre: episcopal visits must sometimes begin from New Zealand and Australian ports.

In the diocesan area six different governments—three non-British—control a total population of rather more than 400,000; of this number about 300,000 are Polynesian. There are also 85,000 Indians, 10,000 British or British status, 5,000 Chinese, 2,000 Melanesians, together with other Europeans and people of mixed descent.

The diocese has been described as one of "odds and ends." This whole complex of varied peoples, governments, and languages, together with the difficulties of distances and communications, gives to the word "diocese" a meaning very different from what it has in England. The description "odds and ends" may hide the fact of machinery incommensurable to so complex a situation, and may ignore the fact of common circumstances binding together men who in other ways appear widely separate. A more apt description would be that Polynesia is a diocese of "strata upon strata"; for many of the problems arise from immigration which in certain instances has been ill-conceived, and much of the future will be occupied with problems arising from the fusion of racial strata in the steadily growing process of miscegenation.

But whatever questions might arise from the complexity of the diocese, yet more—and serious—questions arise from its history.

* The Rev. W. E. Moren has worked in Samoa since 1932.

Christian missions came into Polynesia in 1797, and thereafter Methodist and Roman missionaries followed the pioneers of the L.M.S., so that by 1875 Polynesia was converted.

White, and largely British, immigration had begun early in the nineteenth century. In Samoa British Anglicans were helpful in the erection in 1847 of the temporary building known as the "Foreign Church"; and the names of the committee, inscribed on a tablet, responsible for the erection of the now existing Foreign Church show that the majority of them were members of the Church of England. The plan and furnishings of the building also point to the same fact. These Anglicans, with others, were ministered to by local L.M.S. missionaries and by visiting naval chaplains. In 1870 Bishop Suter of Nelson, finding a large Anglican community there, is supporting their appeal for a full-time priest—an appeal not answered until 1932, by which time Anglicans, as a distinctive group, had lost the right to use the Foreign Church. In Fiji, before 1870, Anglicans are appealing to churchmen in Australia for help, having been refused the ministrations of Methodist missionaries on the ground that "the missionaries are there for the natives, and that white men have come to Fiji on their own responsibility and must bear the consequences." In that year, 73 years after Christian missions had entered Polynesia, a solitary Anglican priest, William Floyd, settled at Levuka, Fiji. Twelve years later, Bishop Selwyn, passing through Fiji, at a conference with the Methodists, upheld Floyd's work and made it plain that he would support it and secure recognition of and assistance for it from England. Selwyn acted on the principle that the Church must follow her people. He made an additional point, not admitted by the Methodists then nor by other Protestant missionaries later in other islands, that their converts were likely to suffer harm from the presence of an uncared for white population. From this date Floyd began to receive constant and generous assistance from the S.P.G. in terms of helpers and grants, and his work was extended to the "wholly neglected Melanesians," the growing Chinese community, and the newly arrived East Indian labourers.

Anglican work in Polynesia began among British, Melanesian, Chinese, and Indian immigrants. It was afterwards extended to the indigenous peoples, first in what Bishop Selwyn called "the small leakage of Fijians (from the Methodists) in the natural course of things," and secondly in the work amongst Tongans begun by Bishop Willis at the turn of the century.

In 1908, thirty-eight years after Floyd had begun his ministry and two years before he died at Levuka, the diocese was established and the first Bishop consecrated (Twitchell). This episcopate lasted until 1921, and although no outward advance was made, the work begun was maintained and possibilities were examined. The situation in 1921, however, was precarious; for on the resignation of Bishop Twitchell only two priests were left in the diocese (at Levuka and Suva).

The next phase began with the election of the second and present Bishop in 1923. In the period 1923-39 considerable advance has been made. A diocesan synod has been constituted, and the diocese in-

corporated into the province of New Zealand. In Fiji a third parish and three districts have been added to those of Levuka and Suva. At Wailoku and Labasa in Fiji, the Melanesian and Indian missions with their schools and churches are established. In the Kingdom of Tonga the native mission and care of European Anglicans have been consolidated. In Samoa a permanent chaplaincy, temporary annual chaplaincies at Ocean Island and the Cook Islands, and a system of regular episcopal visitations have been established. An endowment fund has been created; the foundation stone of the cathedral laid and its building fund completed. In 1939, besides the Bishop, there were on the staff six white priests and one Indian; one Melanesian deacon; two temporary chaplains; and some eight educational workers.

This rough outline of Anglican work in Polynesia will be sufficient to make clear the remark that the story of the diocese raises serious questions. Thus if we leave on one side the fact that the English Church did not enter the missionary field in Polynesia—and for that there may be reason—one may be surprised that a church holding the catholic doctrine of ministry and sacraments should on the one hand have been so slow to supply the needs of her own children, and on the other should have allowed priests to work not only in isolation but without episcopal oversight. Polynesia is an extreme instance of our failure in the past to realize responsibilities. There would, however, be little point in passing that opinion were it not for more pressing matters. For these islands, to which has come the commerce and alien ideals and conflicts of Europe, “the ignoble violence that can cause good men little but regret”—these islands constitute for us Anglicans a serious challenge. The British Government’s present policy for colonial welfare, the post-war expansion of air services, the maintenance of Pacific defences, and the revival of our trade mean an influx of new white population and the drawing closer into the orbit of Western influences of the islanders themselves. In the post-war period the Church in Polynesia will be faced with widened responsibilities both to immigrant and native peoples. The discussion of the three selected problems is designed to help in the facing of and dealing adequately with our responsibilities, and so rolling back something of the reproach due to us for failure to understand and act with conviction in the past.

I. THE MINISTRY AMONG EUROPEAN ANGLICANS

By the term European is understood in the Islands whites of any nationality, and also people of mixed descent holding foreign national status. The Anglican Church is concerned with some 7,000 of these people, most of whom are British. The majority is to be found in the Colony of Fiji, but there are well-defined groups in Western Samoa, Ocean and Nauru Islands (before the Japanese invasion), the Cook Islands, and the Kingdom of Tonga. Isolated British are to be found in outlying islands. The business of these Europeans is with government and commerce. They fall naturally into two groups, the temporary and the more or less permanent residents. Roughly speaking, the first group has a greater economic security than the second, whose economic

position is more closely bound up with market fluctuations. Thus that section of the community better able to help the Church financially has by reason of its transitoriness the least interest. This is neither unnatural nor blameworthy.

The extent of what the Church is doing in ministering to these groups has already been indicated, but it is as well to summarize the position. In Fiji there are three European parishes and three districts, ministered to by three white priests, with the part-time assistance of a fourth white priest. Outside Fiji three of the five separate Anglican groups have no priests. In only five of these parishes or districts are there church buildings, and two of these are not permanent structures. The parishes range in area from about 2,000 square miles of land down to the scattered smallnesses of the islands of Tonga; and distances from Suva range from 120 miles to 2,000 miles. This analysis is an indication that the Church has in the past twenty years caught up with some of its people as compared with the position in 1921, when there were only two priests. She has not by any means covered the whole ground; nor is she ready for the expanding situation of the immediate future. The facts of distances and areas further suggest that the work at present done is of necessity tenuous.

A conclusion which can be fairly reached at this point is that for many Anglicans life in Polynesia means virtual excommunication from the Church of England. The policy of our nineteenth-century bishops of non-interference in the work of other missions in Polynesia is to-day being paid for, in terms of incalculable human tragedy and personal suffering and lost Anglicans. It is worth while noting that whereas in the past there has been considerable loss of our co-religionists either to Rome or Nonconformity, loss in those directions does not account for all; a far greater loss is to godlessness. In practice, Protestant missionaries could not take on anything in the nature of pastoral work among "foreign" communities: and Romans seemed content to secure conversions among women and children, the men being left to their own devices.

The solution of the problem involves a great increase in the number of clergy in the diocese. It may be of use here to try and understand why this increase has not come about. The reason, apart from possible indifference, is that appeals to meet the problem have been, and still are, based on points of secondary importance.

Such points are three in number. To begin with, anyone who has lived in the Islands emphasizes the circumstances which cry out for the sympathy of people in this country; circumstances of climate, isolation, and subtle evil in which character so easily deteriorates. Then we know that British who live Christian lives are an asset to the native community and the Empire. Lastly, we know that a vigorous white community is the missionaries' best ally. But up to date appeals for more priests based on these points have failed in their purpose because they do not go to the root of the matter. The real question is not the predicament in which our people in Polynesia find themselves, nor the usefulness of godly British communities to the Empire, nor their usefulness to Christian missions. The real question is concerned with

our belief in church, ministry, and sacraments—or, more simply, in the Redemption itself. We must approach the fact of these neglected groups of Anglicans in the light of our belief that for us in England neither Rome nor Nonconformity can ever be a substitute for our Church: we must approach their need in the light of our belief that there are two sacraments generally necessary to salvation. We must ask ourselves about the universal significance of our Anglicanism.

There is nothing new about this insistence on the fundamental issue. It is quite boldly stated in the S.P.G. charter of 1701. The driving force behind the foundation of the S.P.G. was conviction about Catholic faith and practice. This same conviction was fairly interpreted in the attitude and practice of such men as Selwyn and Montgomery. They saw the value to missions of cared-for white communities, the value to Empire of a white man's Christian conscience, and the claim on sympathy created by environment; and answered the claim at personal cost hard for us to realize. They recognized above all that our Faith has a universal significance and admits of no substitute. This conviction is needed to-day to solve the problem of the neglected and growing Anglican communities in Polynesia. Our Faith lays on us the duty of making the means of grace available for our fellow Anglicans wherever they may be.

Before leaving this problem I must also add that I am not unaware of the question of practicability in its aspect of expense in money and man power in relation to small scattered groups with the difficulty of distances and communications. Up to a point an increase in staff means more work and more income created. That point has nowhere been reached in Polynesia. Again, an itinerant staff is not possible in a diocese of such enormous size and where communications are expensive and irregular over much of the area. And in dealing with native peoples and peoples of mixed descent, their lack of stability requires continuous ministration.

2. PROBLEMS CONNECTED WITH A CERTAIN TYPE OF NON-ANGLICAN NATIVE CHURCH.

It is in discussing these problems that I am most conscious of the limited experience to which I have already drawn attention. As I write I have in mind men and women missionaries of other churches to whose example I owe much and for whom I have admiration. I know how much is owing in Polynesia to them and their predecessors. To achieve accuracy and avoid giving offence is difficult here; but if I am mistaken in facts—and facts are unforgiving—those with whose difficulties I am in sympathy will forgive me, since my justification lies in the attempt to point to Anglican responsibilities in the face of problems that confront all Christians.

But this is not the whole of my difficulty at this point. Much that is here written is out of harmony in the prevailing atmosphere of the search for reunion. And yet in contrast to the statements of responsible leaders who urge us to act as one that we may become one, and the persistence of language which speaks as if an œcumenical church were

already in being, one finds, happily, thinkers reminding us that unity is a gift of God not to be confused with organization for re-union, and that before the gift of unity can be received we need once again to grasp with conviction the fundamentals of our Faith, since it is because of our weakness in the Faith that we are divided.

In Samoa, and as far as I know in the other parts of the diocese, conferences on re-union between representatives of all Christian bodies do not take place. That is not because we are satisfied with schism: in our isolation we well know what an ugly thing schism can be. Schemes of re-union for us Anglicans there would be unreal for two reasons. The first is the direct result of the policy of our nineteenth-century bishops in regard to missions in Polynesia. We are outnumbered by powerful Protestant and Roman missions. In result we are not concerned, nor are they, to whittle away differences for sake of re-union; we are concerned to note differences in the interests of survival. We find ourselves learning to appreciate what is distinctive in Anglicanism, without which we believe the Catholic Church would be incomplete. We feel that we cannot agree to differ about this distinctive Anglican ethos; for it admits of no disagreement. Nor can we be content that others should remain ignorant of it, since that ignorance would be a barrier to the truth men must acknowledge before being worthy of God's gift of unity.

But there is a second reason why schemes for re-union should seem unreal to Anglicans in Polynesia, not entirely separate from what has just been said, and itself an introduction to the problem ahead. "It is only with the original and authentic Congregationalism that an Anglican, for instance, would care to seek re-union; the same would apply *vice versa*. In this re-union the essential forms of Christianity must be fully restored where they have been damaged."* One hundred and forty years ago there was taken from this country to the Pacific, by men who were Christian giants, a form of dissent (L.M.S.) which was in full vigour, having drawn deeply on the Catholic tradition of the English Church for its common religious life. But this form of Christianity was planted in a soil entirely devoid of that tradition to which it owed so much. In the course of time, the liberalism which in no slight degree affected dissent in this country, became part of the theological outlook of later missionaries to what had become organized Christian communities. Furthermore, within recent years some of these communities have had conferred on them an autonomy almost as complete as that enjoyed by Congregationalists in this country. Now let us look more closely at the results of all this as they are to be seen in the L.M.S. mission of Western Samoa. The numerous churches, schools, high schools, and a Pastors' training school; the exercise of public and daily family worship; the universal knowledge of the text of the Bible; the existence of a strong native pastorate; the fact that this mission is not only self-supporting but sends men and money to the support of other L.M.S. Pacific missions—all these things rightly create an impression of great achievement. But behind all this there are facts of a disturbing kind, and significant of a

* Fr. Hebert, S.S.M., *The Form of the Church*, p. 73.

condition less happy ; for this mission, in marked contrast to either the Roman or Methodist missions, has become entangled in the native culture as a result of the combination of Independence and the circumstances of the structure of Samoan society. This entanglement has resulted in the regenerating power of the mission being crippled by the very characteristics in the Samoan character it should have modified or destroyed.

One must ask what, for example, lies behind the fact of these numerous churches and the laudable self-support and contribution to other work. Leaving on one side ethical questions involved in the financing of these achievements, all this activity has provided yet another outlet for those rivalries, jealousies, and love of prestige which are so definitely a part of Samoan character.

The forms of worship which in the main follow a pattern of song, stereotyped prayers, and stereotyped sermons—judged as good by their allusiveness and amount of scripture quotation—are yet another outlet for those characteristics of jealousy and love of prestige, and show no marked evidence of personal religion. It is difficult to see what meaning a Samoan has for personal devotion to our Lord, or personal penitence, or the practice of private prayer. But in explanation it has been said that there is no such thing as “private life” in Samoa.

It is, however, clear that the younger people are now beginning to realize themselves as private individuals, a realization inevitably hurried on by the introduction of Western legal and political concepts, and also by the value placed upon them by our commercial enterprise. This realization is involving a rejection of all that stands in its way, including that form of Christianity among whose chief merits was counted the fact that it so admirably fitted into the communal structure of native society. Thus the Samoan stands at present in uncertainty, partly emancipated from the old structure of society, but not yet aware of what the new form will be. Around him lie the influences of secularism : still with him, and exerting great influence, are his pre-Christian beliefs about and fears of a spirit world, which his form of Christianity has not dealt with.

Again, strong as the pastorate seems to be, its very strength may become its weakness. In so far as it has usurped the power and prestige of village chiefs, it is precisely that sort of authority which a rising individualism is rejecting.

But furthermore, out-of-work pastors and pastors politely rejected by their congregations point to the powerlessness of the pastor to assert an authority truly his own or to overcome the worst features of the Samoan culture. It was not until the arrival of troops in the island in 1942 that the real weakness was disclosed. The situation then arising can only be described as a collapse of morals. The fears expressed in 1929 that the L.M.S. native pastorate was not yet strong enough to be entrusted with greater powers have been all too completely proved right in the situation created by the war.

There are in a recently published pamphlet on this mission two significant points.* The first is this. Mr. Goodall has apprehensions

* World Issue : *Pacific Outposts*, Norman Goodall. Edinburgh House Press.

that this Christian community may not withstand the first serious impact of "forces which have disintegrated Western Christendom." He asks the question, "Will spiritual progress be maintained, or will the breaking point be reached?" Mr. Goodall visited the island in 1939. Ten years earlier a missionary in the island expressed the opinion that "Christianity, instead of bursting the bonds of the old life, has been eaten up by it"—an opinion that to-day would find much to support it (Keesing, *Modern Samoa*, p. 410). I do not know to which society the missionary belonged, but it may be noted that in the crisis of 1942 the Romans and, to a lesser extent the Methodists, were not so deeply concerned at the position. The reason for this seems to have been, partly, that they have a more effective machinery of discipline, which, in contrast to L.M.S. practice, has been retained largely in white hands.

The question might not unfairly be asked—"Is the problem confronting the L.M.S. mission a consequence of the venture of exporting to the islands a form of Christianity which by itself and in itself could not stand exportation?"

The situation here described provides an illustration of a fallacy which lies behind the theory of comity of missions—namely, that native Christians should not be confused with our differences. Here in England our differences are mutually helpful to maintain what is in a real sense a "whole," even though in another sense it is a broken "whole." In one sense the Christian body in this country is alive because of this tension of differences. In Samoa this tension has never fully existed—the Anglican factor was not there: there have been "parts"—but not that "whole" from which Congregationalism here derives so much.

The second significant point in Mr. Goodall's pamphlet is, in his own words, "Ambassadors from the west are still needed to confirm this gift of the Gospel to the islands . . . where dwell members of the household of Faith who without us will not be made perfect." Mr. Goodall writes as one who is a member of the œcumenical church: it cannot therefore be supposed that I am making an unfair use of his statement. Ambassadors to the islands are indeed still needed; and against any theory of comity of missions, we Anglicans must act on the conviction that there is that distinctiveness of sacramentalism and supernaturalism in Anglicanism without which the Catholic Church in these fields is for ever incomplete. "They without us will not be made perfect."

But there are secondary considerations, and, foremost, that by acting on this conviction we help to share the burden with other missions of those problems which in part resulted from the practice of comity of missions in the past. For not only is there the problem of neglected white communities embarrassing native missions, but in Samoa, for example, there is the problem of a lapsing native Christian community reacting adversely on any European work we may be doing. That problem arises not least in Pacific areas where there is any considerable half-caste community. In general the Anglican Church must honestly throw in its weight against those forces with which a mutilated form of Christianity is not able to deal. If now the poverty of "parts" by themselves is realized, we shall have come nearer to being ready for

the gift of unity we desire : but the poverty of "parts" is hard to realize if the "parts" are not all present.

3. A PROBLEM CONNECTED WITH THE STAFFING OF THE DIOCESE

The problem now to be discussed arises from the geographical conditions in which the present meagre staff works. It has a personal aspect which must, however, be rigorously excluded from the discussion ; but this is not to say that the personal aspect is unimportant.

As in the case of the other two problems discussed, there is a principle of fundamental importance involved. It is expressed in the New Testament word *koinonia*. Speaking of this word Fr. Hebert says, "Of this unity of mind the Apostles often speak : 'Be ye all of one mind.' . . . Christian Faith is not regarded primarily as the incommunicable experience of the lonely Christian soul, but rather as a secret shared with others, so that those others can be relied upon to help with counsel and active effort when there is some piece of spiritual work to be done."* No argument is needed to prove what any active Christian knows as a reality. In Polynesia where a congregation may consist of people of different races and nations, where there is almost every conceivable barrier that has ever existed between men, this unity of mind, this secret shared becomes a *sine qua non* of a congregation's existence. Now what is said of congregations of Christians is no less true of classes of Christians within the whole : for example, members of the ministry. This is not to say that the fellowship of the ministry is a different fellowship, but in so far as there is a distinction of function between clergy and laity, so there is a difference in experiencing the fellowship. Further, our conception of the priesthood implies that we are under authority, not independents ; and that authority is, in part, as distinct from autocracy, the expression of a common mind. The importance of this unity of mind as a reality belonging to clergy, as distinct from the unity of mind of the whole Christian body, becomes obvious when we consider that there is that counsel and active effort needed when there is some piece of spiritual work to be done, which cannot be supplied except by fellow-ministers whose functions are the same. But this unity of mind can never be realized where, as in Polynesia, a priest works in isolation.

The loss consequent on isolation is realized in yet other ways, e.g. in connexion with the sacrament of penance. The priest in isolation is excluded from a vital part of Christian experience over long periods. To this extent he does not share the secret of the Faith. Again, he is constantly the minister of word and sacraments, and never the "ministered-to."

What has here been said applies not only to the priesthood, but to the episcopate. Earlier it was pointed out that there are circumstances in the diocese of Polynesia which raise acutely the question of our conception of a diocese. Administration which cannot at will have contact with large parts of its area, administration which has to deal with five race groups using at least seven languages, is a problem in

* *The Form of the Church*, p. 67.

himself. But a Bishop is more than an administrator; he is a shepherd and a father in the Church, and in this diocese it is difficult to relate the office to the area, and difficult therefore for a Bishop in these circumstances to experience the *koinonia* as Bishop, in relation either to his flock or to his clergy.

In the circumstances of work in Polynesia it is easy to understand that our Lord's policy, a policy continued by the Apostles, of sending His disciples out two by two, was more than a matter of expediency or efficiency. The Apostles learnt what was meant by unity of mind in the course of work together.

The problem here can only be solved by an increase of staff for the sake of the existing staff. The suggestion that work should be closed down so as to allow members of the existing staff to work in pairs is one that no priest in the diocese would consent to.

In conclusion. The three problems are in part related. Anglican groups in Polynesia have a right to the ministrations of the Church; the Church has a duty towards them. Non-Anglican native churches need the witness and leavening of our own communion; our Faith carries with it the obligation to bear that witness. Anglican priests need the fellowship of brother priests. All these needs, and obligations connected therewith, mean an increase in the staff of the diocese.

The diocese itself has neither the material nor the means of raising its own European ministry; and it will be years before a native ministry can be built up. Nor can a substantial increase of staff be expected from the provinces of New Zealand and Australia; these provinces have helped to the limit of their power; they themselves are faced with a man-power problem. Polynesia must look to England for help.

The situation in the diocese of Polynesia emphasizes the truth of much that is being written on the question of man-power at the present time. The problem for the whole Church can only be successfully approached when staffing policies are made to fit all that is involved in an Apostolic conception of ministry. Our Lord called, trained, and sent His Apostles. The Church is alive to what is involved in vocation and training. The situation in such a diocese as Polynesia is a clear reminder that the Church has not yet grasped what is involved in the word "sent."

In 1927 the Bishop of S. Albans wrote in this connexion†: "We need Christ's outlook. We need it among Bishops, clergy, and laity. Every man, for instance, ordained to the ministry according to our ordinal is ordained a deacon or priest not 'in the Church of England,' but 'in the Church of God.' Is the Church of God limited to England? . . . On every ordained man therefore lies a contingent liability to serve the Church of God anywhere." And again, "Dioceses at home should be told with authority what minimum quota of men . . . they ought to provide year by year, and the men . . . needed should be called with authority."

Language of this sort, and action following on it, is needed again to-day: for it is on such attitude and action that the diocese of Polynesia depends in order to face its responsibilities in the present and future, and roll back the reproach due to us from the past.

† *World Call Report: The Call from our own People Overseas*, p. 155ff.

THE COLLEGE OF THE ASCENSION

By M. D. WESTERN.*

IT has become the fashion now to regard the twenty years between the two wars as a period of futility, beginning in frivolity and ending in frustration. The downfall of so many hopes in 1918 gives colour to this view; and yet, on a deeper inspection, it hardly describes the experience of a large section of the population. From a different aspect, the first half of the period at any rate appears one of almost feverish activity among people who believed that the world could be made a better—because a more brotherly—place. The “World Call”—C.O.P.E.C., Anglo-Catholic Conferences, the widespread activities of the League of Nations Union, as well as other societies for international order, witness to a real stirring of hope and effort—if indeed principally among the “mere uncounted folk.”

It was into this atmosphere that, twenty-one years ago, the College of the Ascension was born. It reaches its maturity in a very different world—surviving indeed, and ready for a new stage in its career, but having experienced a hard struggle for existence. New developments are bound to lie ahead, and at this point it may be worth while to reconsider some of its original aims and purposes.

Of course its primary object was to serve as a centre where women might be trained for oversea missionary work under the auspices of the S.P.G. With the developments in women's education, as well as in missionary thought and experience, it was becoming clear after the last war that a more thorough and distinctive training for the women missionary was required than was then available. This view emanated not from committees sitting in this country, but from the expressed opinion of very many who had served overseas, including Bishops and leading missionaries of great experience. Their opinions could not go unheeded, and various plans for implementing them were considered. An attractive one was that the Church of England, as a body, should provide a College for all its women workers, whether for home or oversea service. The day for something of this sort may indeed come; but at the time it was felt that a more limited objective was more likely to be reached. One of the ideas in the minds of the founders of the College was to minimize the loneliness so often experienced by the young missionary, in giving her at home a close circle of friends who understood and remembered her and her individual needs, and to whom she could return as to a home when her furlough time came, and also to supply her with a growing number of companions, trained under the same conditions, familiar with the same joys and trials and student catchwords, and sharing too the far deeper experiences of missionary preparation. This warm atmosphere (which

* Mrs. Alfred Western is Chairman of the Board of Governors of the College of the Ascension, founded September 1923.

does indeed mean a great deal, perhaps too much, to a woman) would have been harder to create on the broad scale which some would have preferred. The Church of England, for better or worse, does cater for a great variety of opinions; and it perhaps makes for strength, if not always for breadth, to choose a limited number as a basis in training for work. The College of the Ascension has always stood for the wide Catholicism and Sacramental teaching which some associate with the names of Bishop Gore, Bishop Talbot, Canon Scott Holland, and their followers.

But the importance, the prime necessity, of breadth of outlook in a missionary was not overlooked. For that reason very largely the site for the College was chosen at Selly Oak, where originally the Society of Friends—and later other religious denominations—had established hostels and colleges for social and missionary work of many types. There were obvious advantages in joining such a group, to which Christians of all nationalities, as well as leading missionaries and missionary thinkers, would naturally gravitate. And the hope was experienced—and has not proved illusory—that the Selly Oak bond would hold good between missionaries of differing denominations overseas. Since the foundation of the College of the Ascension other Church of England institutions have followed it to Selly Oak, but in 1923 it was the pioneer.

In another regard the policy of the "limited objective" was followed in the founding of the College. Up to date, missionary students had been trained alongside of those intending to work at home; and there is much to be said for such co-operation. But our rather unimaginative race needs to have its attention very definitely focussed on foreign lands if it is to believe in their existence at all, and the problems at home may very easily dominate those seen in the dimness of distance. It was felt essential to have a centre where oversea missionary questions might be studied and thought out, uncoloured by the more familiar and frequently allied conditions of evangelization in the home land. For the time being, isolation was necessary: it may be that the day when co-operation may be valuable is returning. Certainly the innocence of Christian knowledge which the war has helped to reveal among many sections of the population makes evangelistic work here approximate more closely to that in "heathen lands" than was believed in 1923. Nevertheless, firmly as we may hold that the Church is one, and that its servants belong to one great army, it is still easy to lose the distant view in the nearer; and for that reason alone it is essential to have some centres of study where the emphasis is on the distance. At the College of the Ascension the attempt is made to keep the world-wide Church in view. This, as has been shown, is made easier by its situation; and its intellectual and spiritual life is directed to the same end. If much emphasis is laid on developing the devotional life of each individual, it is that she may be the better fitted in herself to bring the Good News to a people whose tradition of mind and soul is alien to hers. There are stresses and strains in living in a land where a Christian Church is a wholly unfamiliar or perhaps resented object, unknown among people whose great grandparents anyway attended one fairly

regularly. And even in darkest England there is nowhere from which a worker may not slip away for a few hours in more congenial and uplifting surroundings. So the College of the Ascension has tried to build up its members to face and overcome the strains of loneliness and bewilderment under conditions unrealized and unimagined at home. The work of the Christian Church is to show God to the world; but it would be unintelligent to deny that there are various means of fulfilling this function, and more and more must we continue exploring to discover how best the human spirit may be prepared to receive the vision. The way of approach to Indian, African, Chinese, or Englishman, old or young, educated or simple, will not be the same.

So the College of the Ascension looks primarily abroad, and its dual function is symbolized in its ascription; its students are prepared to "preach the Gospel to every nation" by learning how "in heart and mind continually to dwell" above the immediate and contingent. It is perhaps because this second ideal has always been held in mind, as a necessary preliminary to the first, that the College has always held itself free to be more than just a "Training place for missionaries."

At one time the Colonial Office encouraged women who were to work, or who were married to Civil Servants, in the Colonies, to spend some time in preparation there. One of the most brilliant of the College students did indeed take up work under the Colonial Office in the Jeanes Training Centre, Nyasaland, where she died of malaria in 1932—"the first of the [College] family to pass on." Possibly there will be more developments in this direction after this war. Thinking people are coming to recognize more and more that work among the primitive peoples requires a Christian vocation, even though it may not be directly evangelistic.

Then, many links have been forged with the Russian Orthodox Church. Several women students have resided at the College, studying Theology with a view to working among their own people when occasion served, or to forward the work of Reunion by study and writing for publication. This connexion was leading to a very hopeful project in 1939. A hostel, dedicated to the Russian Saint Macrina, was to be opened in connexion with the College of the Ascension for Eastern Orthodox women preparing for Church work. Several students from Orthodox lands, with the encouragement of their Bishops, were hoping to enter, but of course the war put an end to that for the time.

The Orthodox connexion has been of peculiar interest. The spirit of the College has made its own appeal to these students, and they have helped to show us something of the Russian genius for worship and adoration. Moreover, they had known at first or second hand the experience of suffering for their Faith. One, possibly two, have since laid down their lives for it.

Another way in which the College has tried to fulfil its function of breaking down walls of partition has been by including students from non-Christian lands in its number, to enable them to go back and help in the service of their own people. Women from China, India, and Siam have been among this number. This must certainly continue: with new and rapid means of transport we may in future see women

from all quarters of the earth arriving at the College of the Ascension to be equipped as leaders and teachers of their own people.

And this leads on to a new prospect. Europe, with its two thousand years of Christian background, can no longer claim to lead the way in Christian knowledge and practice. As has already been said, districts in our own land are nowadays as ignorant of the Christian creed as the peoples formerly called heathen. "We have all sinned, and come short of the Glory of God." We in this land have, it is true, our great heritage of faith and experience, and few people are out of the sound of church bells; we have still much to give. But in re-converting the masses of untaught, and in recovering our ancient zeal, we have certainly much to learn from the new young churches of far lands, recently emerged from darkness and with the marks of persecution still on them.

So it may be that the College of the Ascension of the future will open its doors to Englishwomen who have heard the call of their own people to bring them the Good News (and never intend to cross the seas in fulfilment of their vocation), as well as to nationals of other lands who come here to give of their own experience as well as to make use of ours. All will be studying together for the one end, the building up of Christ's Church "where there shall be neither Jew nor Gentile, bond nor free, but Christ shall be all in all." There will, too, always be scope for the Englishwoman of enterprise and imagination who aims to give her service overseas, in teaching or nursing or doctoring, just as there has been since women first ventured abroad. The vision of the future is for the interplay of diverse nationalities instead of their segregation behind fixed boundaries, while yet the distinctive heritage of each is preserved. And to this endeavour the College of the Ascension is ever more fully committed.

Twenty-one years is not a long lifetime; but in it the College has made countless friends who have given it inspiration and helped it to realize some of its dreams and aspirations. The S.P.G. has mothered it, and encouraged its various developments. The Council of the Selly Oak Colleges has shown a generous interest in its welfare. The Bishops overseas have welcomed its students and given wise advice on its training methods. It has embodied a great vision and survived a mighty shock. May the future see it empowered to travel further towards the realization of its aims and hopes.

LITERACY, LAUBACH, AND THE MISSIONARY SOCIETY.

United Society for Christian Literature. Lutterworth Press. 40 pp. 1s.

This pamphlet will introduce readers to the Laubach method of teaching the illiterate to read: many have heard of it, not so many know what it is. Dr. Laubach first invented and perfected it among the Moros of the Phillipines, with almost magical success and with far-reaching results upon their general well-being and happiness. Since then he has travelled the world adapting the idea to the peculiar difficulties which varied types of language present. One of his ingenious charts is reproduced, with the method of using it. His confession of faith, in his letter to the Madras Conference, is most moving: he would urge the missionary societies to turn far more of their efforts to this task.

H. P. T.

REVIEWS

DOCTOR OF TANGANYIKA. By PAUL WHITE. Published by Messrs. G. M. Dash in Australia. 224 pp. 6s.

Doctor of Tanganyika amply fulfils the expectations aroused by its delightful dust-jacket and map-lined cover. Dr. Paul White paints a thrilling and humorous picture of his medical mission work in Central Tanganyika, and drives home its vital importance. He was not only in charge of the base hospital at Mvumi, but had also to supervise six others, distributed over a vast area. He cheerfully surmounts all difficulties—plagues of cockroaches and white ants, snakes in the linen cupboard, the hospital roof torn off by a tornado, 82 punctures on one motor trip, and encounters with giraffes and lions. "A big-game hunter once told me," he wrote, "that you have nothing to fear from a lion if it is not hungry. While believing this, I have not yet found out how to estimate a lion's hunger!"

When the two Sisters both fell ill, Dr. White had to be nurse as well as everything else, but his African staff rallied round nobly.

Stories of patients are numerous. One old woman broke her thigh and was carried, suffering greatly, for three days through rough country by her menfolk; but she made a wonderful recovery and was able to walk home after little over a month in hospital.

Infant welfare work was found to be of outstanding importance. A well-organized Baby Week made a deep impression on hundreds of mothers, and in a short time the infant mortality rate went down from 700 to 190 per 1,000. The book is effectively illustrated, and throughout the evangelistic side of the work is strongly emphasized.

HELEN MOSSE.

THE WRATH AND PEACE OF GOD. By STEPHEN NEILL. Lutterworth Press. 86 pp. 2s. 6d.

This is a very good, perhaps even a great, little book. Had it been published by, say, Mowbrays, with all the advantages of advertisement, instead of by the Christian Literature Society for India, it would have deservedly proved itself a best-seller. Consisting of addresses by the Bishop of Tinnevely delivered at the Nilgiri Missionary Conventions in 1942, it expounds certain chosen passages from the first eight chapters of the Epistle to the Romans. Here is fine, penetrating, and scholarly exposition by a mind whose illuminating originality comes from spiritual depth. No single brief quotation is adequate, but this is wisely said, "The best way to understand the doctrine of the wrath of God is to consider the alternative. That alternative is not love; since, rightly conceived, love and wrath are only the obverse and reverse of the same thing. . . . The alternative to wrath is neutrality—neutrality in the conflict of the world."

It is impossible in a few words to do justice to the quality of this prophetic book or to the admirable writing that gives it real distinction. It is something to read in Retreat.

P. N. F. YOUNG.

THE CHRISTIAN FELLOWSHIP. Syllabus M113. Press and Publications Board, for Missionary Council. 1s.

The Missionary Council of the Church Assembly has issued a new lecture scheme under the title *The Christian Fellowship*, M113. It is a notable addition to the long line of contributions made by the Missionary Council to the work of missionary education. *The Christian Looks at the World*, M13, was produced in 1923; the *World Call* literature in 1927; from 1933 onwards the Unified Statements were issued, since when Canon Campbell has written *Bridge Builders* and *Man Power*. It is certainly not the fault of the Missionary Council if the Church of England is still asleep to the issues that confront the churches overseas.

M113 takes the Christian Fellowship as its theme. The world needs fellowship; present discontents are due to the lack of it. The Christian Church claims experience of full and fertile fellowship, of which the classic statement is found in the Epistle to the Ephesians. In spite of major crises in the history of the Church, Christian Fellowship has grown with the years. Our thoughts are then directed to the present and future work of the Anglican Communion, our part of that wider Christian Fellowship, with glances at achievements in Christian co-operation and the hope of Christian Unity. There is a place in the course for a close-up study of one particular mission field, or one special type of work. And the six lectures end with a challenge to the people who attend the school to put this Christian Fellowship into action in their group, their diocese, or their parish.

After hearing the lectures at a central school and preparing to give them at a diocesan school, one finds a first difficulty—to fit one's own lectures into somebody else's framework. The lecturer should certainly allow himself great freedom in handling this material. He must hold to the thread, but often provide his own illustrations and probably cut out more than he leaves in. I found, by comparison with M13, that one was referred to books rather than given quotations. The quotations in M13 were splendid; one misses them in M113. The chaplain of a school, whose business it is to lead meditations on the lectures, could well be provided with some help by way of suggested Bible quotations. This help is not given. When a second edition is called for I suggest that these points might be considered, and also that a skeleton programme for one or two different types of school might be included.

In all missionary education we need not only facts but a vision of the purpose of God. Facts help to assess the present situation: without vision we cannot relate them to the mind of God. The very phrase "The Christian Fellowship," in the setting of our present catastrophic breakdown in human fellowships, hints at the vision that is needed for our day and generation. And to find this vision we look at the world, the Bible, the history of the Church, the achievements of the great missionary adventure of the 19th and 20th centuries, and we look forward to the tasks that lie ahead. There is a danger that the gathering of these facts into the small compass of six lectures will obscure the vision. So every user of the syllabus must select with great care the facts that help to make the vision plain. Not too many trees; it is the wood we want to see: not facts in isolation, but a vision of the holy Church throughout all the world.

W. E. WILKINSON.

CORRESPONDENCE

DEAR SIR,

We are asking you to print this letter as a postscript to the article "An Experiment in Christian Training" which appeared in the June number of *The East and West*.

As people who have been called to positions of responsibility in the Church and in the world, we write in a spirit of gratitude for the work being done at St. Julian's. We are deeply aware of the need of the world for a more effective Christian leadership of service and of our own failure to meet that need. We believe that for such leadership stringent spiritual training is required and that such can only be given by those who have themselves accepted an obedient self-discipline. They are more than teachers because they have refused to be content with words and knowledge, and are showing the way in life and experience.

We who write have found that we have not been able to break our way through to a dynamic level of spiritual life without the mature leadership that there is at St. Julian's, which has been able to show us clearly where we are blind to our sins and where we are refusing to make a right choice in response to God's voice. We are confident that it is His will that there should be many more such centres of this further training and that the spiritual leaders so urgently needed can be produced in far greater numbers. We have seen that men and women of some maturity and experience can be found who are seeking for a more disciplined obedience to the "still, small voice" of the Spirit than most Christians of to-day have accepted.

For this reason, from our own experience, we would urge all who are concerned for the training of such Christian leaders as will be able to serve the spiritual needs of others, to watch the experiment at St. Julian's, because we are sure it is one of those efforts which is of fundamental significance for the Church of the future.

We are,

Yours sincerely,

EVELINE HOLMES, B.A., Chaplain's Assistant to the Forces

MARGARET I. POTTS, M.A., Principal, United Missionary College, Ibadan, Nigeria,

MAUREEN DONALDSON (MRS.),

SHEILA CASEBOURNE, Masseuse, East Sussex County Council

The above signatories are all members of different groups associated with the St. Julian's Community.

Reviews are contributed by the Rev. H. P. Thompson, Editorial Secretary of the S.P.G.; Miss Helen Mosse, on the Medical Staff S.P.G. House; the Rev. P. N. F. Young, formerly priest in the Diocese of Lahore; and Canon W. E. Wilkinson, Rector of Barnsley, Yorks.